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## PREFACE

“LEARN KOREAN ON YOUR OWN” has been written for Koreans living in foreign countries and also for foreigners wishing to learn Korean.

In this book all Korean words, phrases and sentences are transcribed in English letters, both literal and free translations are given and grammatical explanations are presented in a schematic way. Therefore, all readers can read and understand Korean words, phrases and sentences in this book without any help from other people and learn Korean in an easy way.

“LEARN KOREAN ON YOUR OWN” has been written in 48 lessons and 4 parts.

Because this is the first time such a book has been produced, several mistakes may be found in it.

I hope that suggestions for revising this book will be sent to the following address:

Hungman Printing Trading Company, Vipa-Street,  
Moranbong-District, Pyongyang, D.P.R. of Korea

March, 1995

The Author

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## Guide for the user

1. All Korean words, phrases and sentences are transcribed in English letters.

for example:

- 안녕하세요 ?  
(annyo'ngħasimnikka)  
Hello!  
Good morning.  
Good evening.

- 고맙습니다.  
(komapssu'mnida)  
Thank you.

2. In transcript the separation is denoted by a dash (-).

for example:

저는 평양으로 갑니다.  
(jo'nu'n pyo'ng-yang-u'ro kamnida)  
I Pyongyang to go  
I go to Pyongyang.

3. Both literal and free translations are given for all Korean sentences.

for example:

저는 영국사람입니다.  
(jo'nu'n yo'ng-guk-saramimnida)  
I an Englishman am. (literal translation)  
I am an Englishman. (free translation)

4. Grammatical explanations are given as follows:

for example:

안녕히 가십시오\*.  
[annyo'ng-i kasipssio]  
well go!  
Good-bye.

explanation:

The speaker speaks to a superior.

\* 가십시오 (kasipssio) is derived from the verb 가다 (kada)  
go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + 십시오

(ka sipssio)

십시오 (sipssio) - final imperative ending of the verb  
in the most deferential form

## 5. The asterisk in the example is related to that in the explanation.

for example:

나의\* 어머니  
[nau'i o'mo'ni]  
my mother  
my mother

explanation:

\* 나 + 의

(na u'i)

나 (na) - personal pronoun I

의 (u'i) - genitive ending

The mark(↑) denotes that a speaker speaks to a superior and expresses courtesy for the person addressed by the most deferential form.



The mark( $\rightarrow$ ) denotes that a speaker speaks to a person at the same rank and expresses courtesy for the person addressed by the middle form of courtesy.



The mark( $\downarrow$ ) denotes that a speaker speaks to an inferior and expresses courtesy for the person addressed by the low form of courtesy.



The mark( $\uparrow\uparrow$ ) denotes that a speaker speaks to a person addressed with respect and expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.

The mark( $\uparrow\downarrow$ ) denotes that a speaker speaks to a superior and expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.

The mark( $\rightleftarrows$ ) denotes that a speaker speaks to a person at the

same rank and expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.

The mark (↓↑) denotes that a speaker speaks to an inferior and expresses courtesy for the person addressed by the low form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



## Grammatical Terms

### - Pronunciation 발음 (paru'm)

vowel 모음 (mou'm)  
diphthong 겹모음 (kyo'mmou'm)  
link-vowel 연결모음 (ryo'n-gyo'lmou'm)  
consonant 자음 (jau'm)

### - Parts of speech 품사 (phumsa)

noun 명사 (myo'ngsa)  
pronoun 대명사 (taemyo'ngsa)  
numeral 수사 (susa)  
verb 동사 (tongsa)  
adjective 형용사 (hyo'ng-yongsa)  
pre-noun 관형사 (kwanhyo'ngsa)  
adverb 부사 (pusa)  
interjection 감탄사 (kamthansa)

### - Endings 토 (tho)

case ending 격토 (kyo'ktho)  
plural ending 복수로 (pokssutho)  
auxiliary ending 도움토 (toumtho)  
ending which is used as case ending 격토처럼 쓰이는 토  
(kyo'kthochoro'm ssu'inu'n tho)  
final ending 맺음토 (maeju'mtho)  
connecting ending 이음토 (iu'mtho)  
attributive ending 규정토 (kyujo'ngtho)  
ending of adverbial modifier 꾸밈토 (kkumimtho)  
ending of voice 상토 (sangtho)  
tense ending 시간토 (sigantho)  
ending of respect 존경토 (jon-gyo'ngtho)  
exchanging ending 바꿈토 (pakkumtho)

- Case 격 (kyo'k)

nominative 주격 (jukkyo'k)  
accusative 대격 (taekkyo'k)  
genitive 속격 (sokkyo'k)  
dative 여격 (yo'kkyo'k)  
locative 위격 (wikkyo'k)  
instrumental 조격 (jokkyo'k)  
coordinative case 구격 (kukkyo'k)  
vocative 호격 (hokkyo'k)  
absolute case 절대격 (jo'lttaekkyo'k)

- Predicative form 서술형 (so'sulhyo'ng)

- final form 맺음형 (maeju'mhyo'ng)
  - declarative form 알림형 (allimhyo'ng)
  - interrogative form 물음형 (muru'mhyo'ng)
  - suggestive form 추김형 (chugimhyo'ng)
  - imperative form 시킴형 (sikhimhyo'ng)
- connecting form 이음형 (iu'mhyo'ng)
- attributive form 규정형 (kyujo'ngghyo'ng)
- form of adverbial modifier 꾸밈형 (kkumimhyo'ng)

- Forms of courtesy 말차림형 (malcharimhyo'ng)

most deferential form 높임형 (nophimhyo'ng)  
middle form 갈음형 (kathu'mhyo'ng)  
low form 낮춤형 (nachumhyo'ng)

- Voice 삼 (sang)

active form 능동형 (nu'ngdonghyo'ng)  
passive form 피동형 (phidonghyo'ng)  
causative form 사역형 (sayo'khyo'ng)

- Tenses 시칭 (siching)

absolute tense 절대시칭 (jo'lttaesiching)

relative tense 상대시칭 (sangdaesiching)

- Parts of sentence 문장성분 (munjangso'ngbun)

predicate 술어 (suro')

subject 주어 (juo')

object 보어 (poo')

adverbial modifier 상황어 (sanghwang-o')

attribute 규정어 (kyujo'ng-o')

form of address 호칭어 (hoching-o')

parenthesis 삽입어 (sabio')

! exclamatory word 감동어 (kamdong-o')

conjunctive 접속어 (jo'pssogo')

appended modifier 제시어 (jesio')

- Forms of sentence 문형 (munhyo'ng)

• declarative sentence 알림문 (allimmun)

interrogative sentence 물음문 (muru'mmun)

suggestive sentence 추김문 (chugimmun)

imperative sentence 시킴문 (sikhimmun)

exclamatory sentence 느낌문 (nu'kkimmun)

• simple sentence 단일문 (tanilmun)

compound sentence 병렬복합문 (pyo'ngryo'lbokhammun)

complex sentence 종속복합문 (jongsokbokhammun)

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Lesson 1:

## The Pronunciation of Vowels

ㅏ is pronounced as -a- in car and transcribed as [a] .



아이 [ai] child

explanation:

ㅏ + ㅇ  
(a i)

ㅏ ← ㅇ + ㅏ  
(a ( a)

ㅇ ← ㅇ + ㅣ  
(i ( i)

ㅏ [a] , ㅇ [i] are syllables. ㅇ is not pronounced at the beginning of a syllable.

ㅓ is pronounced as a- in ago and transcribed as [o'] .



어머니 [o'mo'ni] mother



explanation:

어 + 며 + 니  
(o' mo' ni)  
어 ← ㅛ + ㄹ  
(o') ( : o')  
며 ← ㅛ + ㄹ  
(mo') (m. o')  
니 ← ㄴ + ㅣ  
(ni) (n i)

ㅛ is pronounced as o- in on and transcribed as (o) .



오이 (oi) cucumber

explanation:

오 + 이  
(o i)  
오 ← ㅛ + ㅛ  
(o) ( o)  
이 ← ㅛ + ㅣ  
(i) ( i)

ㅛ is pronounced as -oo- in good and transcribed as (u) .



여우 (yo'u) fox

explanation:

여 + 우  
 (yo' u)  
 여 ← ㅇ + ㅕ  
 (yo') ( yo')  
 우 ← ㅇ + ㅜ  
 (u) ( u)

— is almost a groaning sound in the chest and is pronounced between -oo- in good and -i- in window and transcribed as (u') . .



explanation:

ㄱ  
 (ku')  
 ㄱ ← ㄱ + ㅜ  
 (ku') (k u')

ㄱ (ku') he

ㅣ is pronounced as i- in it and transcribed as (i) .



ㅣ (ai) child

explanation:

ㅏ + ㅑ  
(a i)  
ㅏ ← ㅇ + ㅓ  
(a ( a)  
ㅑ ← ㅇ + ㅣ  
(i ( i)

ㅏ is pronounced as -a- in man and transcribed as [ae].



ㅏ [ae] child

explanation:

ㅐ ← ㅇ + ㅔ  
(ae) ( ae)

ㅐ is pronounced as -e- in bed and transcribed as [e].



ㅐ [e] silkworm

explanation:

누 + 예  
(nu e)

누 ← ㄴ + ㅍ  
(nu) (n u)

예 ← ㅇ + ㅔ  
(e) ( e)

ㄴ is pronounced as -oe- in the German Goethe and transcribed as [oe] .



외투 [oethu] overcoat

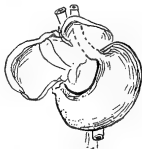
explanation:

외 + 투  
(oe tu)

외 ← ㅇ + ㅞ  
(oe) ( oe)

투 ← ㅌ + ㅍ  
(tu) (th u)

ㅞ is pronounced as wi- in window and transcribed as [wi] .



위 [wi] stomach

explanation:

위: ← o + 기  
(wi) (        wi)

*N/C = not common.*

### Exercise

ㄱ	ㅏ (a)	아이 (ai) <i>N/C</i> 아우 (au) 아 (a)	child younger brother ah
ㄷ	ㅑ (o')	어머니 (o'mo'ni) 아버지 (abo'ji) 어디에 (o'die)	mother father where
ㅇ	ㅓ (o)	오이 (oi) 도마도 (domado) 오 (o)	cucumber tomato oh
ㄹ	ㅕ (u)	여우 (yo'u) 우유 (uyu) 아우 (au)	fox milk younger brother
ㅇ	ㅜ (u')	그 (ku') 스위스 (su'wisu') 스물 (su'mu)	he Switzerland twenty
ㅇ	ㅣ (i)	아이 (ai) 오이 (oi) 어머니 (o'mo'ni)	child cucumber mother
ㅇ	ㅗ (ae)	애 (ae) 개 (kae) 배 (pae)	child dog ship
ㅇ	ㅛ (e)	누애 (nue) 여기애 (yo'gie)	silkworm here

금속 - metal.

저기에 (jo'gie) there

외투 (oethu) overcoat  
쇠 (soe) iron 타라타  
되다 (toeda) become

철 - iron

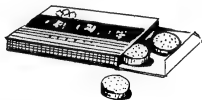
위 (wi) stomach  
위하여 (wihayo') for  
중위 (jungwi) lieutenant

나라를 위하여  
- for the country.

Lesson 2:

## The Pronunciation of Vowels

ㅑ is pronounced as ya- in yard and transcribed as [ya] .



약 (yak) medicine

explanation:

약 ← ㅇ + ㅑ + ㅓ  
[yak] [ ya k]

ㅕ is pronounced as you in you [jə] and transcribed as [yo'] .

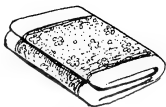


여우 (yo'u) fox

explanation:

여 + 우  
[yo' u]  
여 ← ㅇ + ㅕ  
[yo'] [ yo']  
우 ← ㅇ + ㅜ  
[u] [ u]

ㅛ is pronounced as yo- in york and transcribed as [yo] .



요 (yo) mattress / 요 (yo)

explanation:

요 ← ㅇ + ㅛ  
 (yo) ( yo)

ㅛ is pronounced as you in you and transcribed as (yu) .



우유 (uyu) milk

explanation:

우 + 유  
 (u yu)  
 우 ← ㅇ + ㅜ :  
 (u) ( u)  
 유 ← ㅇ + ㅠ  
 (yu) ( yu)

ㅠ is pronounced as ye- in yes and transcribed as (yae) .





**야** (yae) hullo (call to a child or between children)

explanation:

야 ← ㅇ + ㅑ  
 (yae) ( yae)

ㅑ is pronounced as ye- in yellow and transcribed as [ye] .



**예** (ye) yes (answer to an elder or a superior)

explanation:

예 ← ㅇ + ㅕ  
 (ye) ( ye)

ㅕ (u'i) is pronounced quickly but as a diphthong and transcribed as [u'i] .



의사 (u'isa) doctor

explanation:

의 + 사  
 (u'i sa)  
 의 ← ㅇ + ㅣ  
 (u'i) ( u'i)  
 사 ← ㅅ + ㅏ  
 (sa) (s a)

ㅏ is pronounced as -wa- in guaiacum and transcribed as (wa).



왕 (wang) king

explanation:

왕 ← ㅇ + ㅏ + ㅑ + ㅇ  
 (wang) ( wa ng)

ㅑ is pronounced as wa- in war and transcribed as (wo').



①

원 (wo'n)

②

① circle

② won (unit of Korean currency)

explanation:

원 ← ㅇ + ㅍ + ㄴ

[wo'n] ([ wo' n])

ㅍ is pronounced as wa- in wax and transcribed as [wae] .



왜가리 [waegari] heron

explanation:

왜 + 가 + 리

[wae ga ri]

왜 ← ㅇ + ㅍ

[wae] ([ wae])

가 ← ㄱ + ㅏ

[ga] ([g a])

리 ← ㄹ + ㅣ

[ri] ([r i])

ㅛ is pronounced almost like we- in wet and transcribed as (we) .



웬 (wen) what

explanation:

웬 ← ㅇ + ㅛ + ㄴ  
 (wen) ( we n)

### Exercise

ㅃ (ya)	약 (yak) 양말 (yangmal) 성냥 (so'ng-nyang)	medicine socks, stockings match
ㅅ (yo')	여우 (yo'u) 여름 (yo'ru'm) 영웅 (yo'ng-ung)	fox summer hero
ㅆ (yo)	요 (yo) 민요 (minyō) 학교 (hakgyō)	mattress folk song school
ㅈ (yu)	우유 (uyu) 유치원 (yuchiwo'n) 유리 (yuri)	milk kindergarten glass
ㅊ (yae)	애 (yae)	hello <i>to younger</i>
ㅋ (ye)	예 (ye)	yes (answer to an elder or a superior)

	예술 (yesul)	art
	예순 (yesun)	sixty
ㄴ (u'i)	의사 (u'isa)	doctor
	의자 (u'ija)	chair
	회의 (hoeu'i)	meeting
ㄷ (wa)	왕 (wang)	king
	와이셔츠 (waisyajju')	shirt
	화요일 (hwayoil)	Tuesday
ㄹ (wo')	원 (wo'n)	① circle ② won (unit of Korean currency)
	유치원 (yuchiwo'n)	kindergarten
	일월 (irwo'l)	January
ㄺ (wae)	왜가리 (waegari)	herron
	돼지 (twaeji)	pig
	인쇄 (inswae)	printing
ㄻ (we)	웬 (wen)	what

## Lesson 3:

# Vowels

The Korean language has 21 vowels:

letter	name	transcription	letter	name	transcription
ㅏ	a	(a)	ㅑ	ae	(ae)
ㅓ	ya	(ya)	ㅕ	yae	(yae)
ㅗ	o'	(o')	ㅛ	e	(e)
ㅛ	yo'	(yo')	ㅝ	ye	(ye)
ㅜ	o	(o)	ㅟ	oe	(oe)
ㅠ	yo	(yo)	ㅠ	wi	(wi)
ㅡ	u	(u)	ㅢ	u' i	(u' i)
ㅟ	yu	(yu)	ㅠ	wa	(wa)
ㅣ	u'	(u')	ㅡ	wo'	(wo')
ㅑ	i	(i)	ㅣ	wae	(wae)
			ㅤ	we	(we)

The vowels are divided into simple vowels and diphthongs.

### 1. The simple vowels

The simple vowels are those vowels for which the shape of the oral cavity does not change in pronunciation.

There are 10 simple vowels:

letter	name	transcription	letter	name	transcription
ㅏ	a	(a)	ㅣ	i	(i)
ㅗ	o'	(o')	ㅑ	ae	(ae)
ㅜ	o	(o)	ㅛ	eh	(e)
ㅠ	u	(u)	ㅟ	oe	(oe)
ㅡ	u'	(u')	ㅠ	wi	(wi)

### 2. The diphthongs

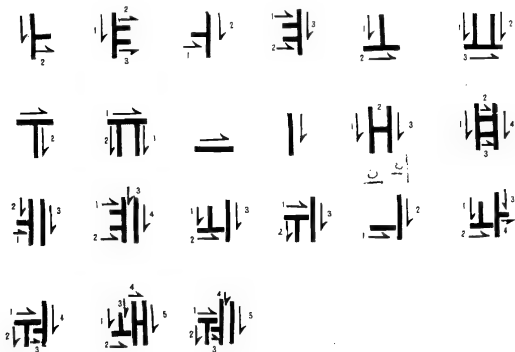
The diphthongs are those vowels for which the shape of the oral cavity changes in pronunciation and two vowels become one.

There are 11 diphthongs:

letter	name	transcription	letter	name	transcription
ㅑ	ya	[ya]	ㅕ	ye	[ye]
ㅓ	yo	[yo']	ㅛ	u'i	[u'i]
ㅗ	yo	[yo]	ㅜ	wa	[wa]
ㅛ	yu	[yu]	ㅠ	wo'	[wo']
ㅜ	yae	[yae]	ㅝ	wae	[wae]
			ㅞ	we	[we]

### Writing of the Vowels

The vowels are written as follows:



Lesson 4:

## The Pronunciation of Consonants

ㄱ is pronounced a little harder than [g].

1) ㄱ is transcribed as [k] at the beginning of a word.



구 (ku') he

explanation:

구 ← ㄱ + —  
[ku'] [k u']

2) ㄱ is transcribed as [k] at the end of a word.



조국 (joguk) fatherland



explanation:

조 + 국  
(jo guk)

조 ← 스 + ㅈ  
(jo) (j o)  
국 ← ㄱ + ㅍ + ㄱ  
(guk) (g u k)

3) ㄱ is transcribed as (k) before another consonant.



극장 (ku'kjang) theatre

explanation:

극 + 장  
(ku'k jang)

극 ← ㄱ + ㅍ + ㅍ + ㄱ  
(ku'k) (k u' k)  
장 ← 스 + ㅈ + ㅇ  
(jang) (j a ng)

4) ㄱ is transcribed as (g) before a vowel.



고기 (kogi) meat

explanation:

코	+	기		
(ko)		(gi)		
코	←	ㄱ	+	오
(ko)		(k)		(o)
기	←	ㄱ	+	ㅣ
(gi)		(g)		(i)

ㅍ is pronounced as c- in the French conte.

1) ㅍ is transcribed as [kk] at the beginning of a word.



꽃다발 (kkotdabal) bouquet

explanation:

꽃	+	다	+	발		
(kkot)		(da)		(bal)		
꽃	←	ㅍ	+	오	+	ㅌ
(kkot)		[kk]		(o)		(t)
다	←	ㄷ	+	ㅏ		
(da)		(d)		(a)		
발	←	ㅂ	+	ㅏ	+	ㄹ
(bal)		(b)		(a)		(l)

2) ㅍ is transcribed as [kk] before a vowel.



도끼 (tokki) axe

explanation:

도	+	끼		
(to)		(kki)		
도	←	ㄷ	+	ㅓ
(to)		(t		o)
끼	←	ㄱ	+	ㅣ
(kki)		(kk		i)

3) ㅓ is transcribed as [k] at the end of a word.

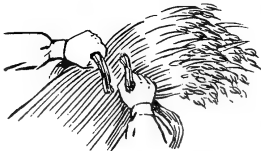


밖 (pak) outside

explanation:

밖	←	ㅂ	+	ㅏ	+	ㅓ
(pak)		(p		a		k)

4) ㅓ is transcribed as [k] before another consonant.



묶다 (mukda) bind

explanation:

묶	+	다
(muk		da)

muk ← 모 + ㅍ + ㅍ  
 (muk) (m u k)  
 da ← 다 + ㅏ  
 (da) (d a)

ㅋ is pronounced as c- in cold. It is a sharply aspirated and powerfully pronounced ㅋ (k) .

1) ㅋ is transcribed as [kh] at the beginning of a word.



코 (kho) nose

explanation:

코 ← ㅋ + ㅏ  
 (kho) (kh o)

2) ㅋ is transcribed as [kh] before a vowel.



잉크 (ingkhu') ink

explanation:

잉 + ㅋ  
 (ing khu')  
 잉 ← ㅇ + ㅣ + ㅇ  
 (ing) ( i ng)

크 ← ㅋ + —  
 (khu') (kh u')

3) ㅋ is transcribed as (k) at the end of a word.



부엌 (puo'k) kitchen

explanation:

부 + 엌  
 (pu o'k)  
 부 ← ㅂ + ㅍ  
 (pu) (p u)  
 엌 ← ㅇ + ㄹ + ㅋ  
 (o'k) ( o' k)

4) ㅋ is transcribed as (k) before another consonant.



부엌칼 (puo'kkhal) kitchen knife

explanation:

부 + 얼 + 칼  
(pu o'k khal)  
부 ← ㅍ + ㅍ + ㅍ  
(pu) (p u)  
얼 ← ㅇ + ㅍ + ㄹ + ㅋ  
(o'k) ( o' k)  
칼 ← ㅋ + ㅏ + ㄹ  
(khal) (kh a l)

ㅍ is pronounced a little harder than [b].

1) ㅍ is transcribed as [p] at the beginning of a word.



비 [pi]

① rain

② broom

explanation:

ㅍ ← ㅍ + ㅣ  
(pi) (p i)

2) ㅍ is transcribed as [p] at the end of a word.



밥 [pap] boiled rice

explanation:

밥 ← ㅂ + ㅏ + ㅅ  
(pap) (p a p)

3) ㅂ is transcribed as (p) before another consonant.



곱다 (kopda) beautiful

explanation:

곱 + 다  
(kop da)  
곱 ← ㄱ + ㅓ + ㅂ  
(kop) (k o p)  
다 ← ㄷ + ㅏ  
(da) (d a)

4) ㅂ is transcribed as (b) before a vowel.



집으로 (jibu'ro) to home

explanation:

집 + 으 + 로  
(jib u' ro)  
집 ← 스 + | + ㅂ  
(jib) (j | b)  
으 ← ㅇ + —  
(u') ( u' )  
로 ← 르 + ㅛ  
(ro) (r o)

ㅂ is pronounced as p- in the French pincette.

ㅂ is transcribed as (pp) .



빵 (ppang) bread

explanation:

빵 ← ㅂ + | + ㅇ  
(ppang) (pp a ng)

ㅂ is pronounced as p- in park. It is a sharply aspirated and powerfully pronounced ㅂ (b) .

1) ㅍ is transcribed as (ph) at the beginning of a word.



펜 (phen) pen



explanation:

펜 ← 표 + 에 + n  
[phen] [ph e n]

2) 표 is transcribed as [ph] before a vowel.



우표 (uphyo) postage stamp

explanation:

우 + 표  
[u phyo]  
우 ← o + ㅜ  
[u] [ o u]  
표 ← 표 + ㅟ  
[phyo] [ph yo]

3) 표 is transcribed as [p] at the end of a word.



잎 (ip) leaf

explanation:

잎 ← o + ㅣ + 표  
[ip] [ i p]

4) 표 is transcribed as [p] before another consonant.



높다 (nopda) high

explanation:

	높	+	다			
	(nop)		(da)			
높	←	ㄴ	+	ㅍ	+	ㅍ
(nop)		(n)		(o)		(p)
다	←	ㄷ	+	ㅏ		
(da)		(d)		(a)		

ㄷ is pronounced a little harder than [d].

1) ㄷ is transcribed as [t] at the beginning of a word.



①

다리 (tari)



②

① leg

② bridge

explanation:

다 + 리  
(ta ri)  
다 ← ㄷ + ㅏ  
(ta) (t a)  
리 ← ㄹ + ㅣ  
(ri) (r i)

2) ㄷ is transcribed as [t] at the end of a word.



더울 [tiu't] (the consonant ㄷ)

explanation:

디 + 울  
(ti u't)  
디 ← ㄷ + ㅣ  
(ti) (t i)  
울 ← ㅇ + ㅜ + ㄹ + ㅌ  
(u't) ( u' t)

3) ㄷ is transcribed as [t] before another consonant.



물다 (mutda) ask

explanation:

물 + 다  
(mut da)

물 ←	ㅁ	+	ㅍ	+	ㅌ
(mut)	(m		u		t)
다 ←	ㄷ	+	ㅏ		
(da)	(d		a)		

4) ㄷ is transcribed as (d) before a vowel.



도마도 (tomado) tomato

explanation:

도 + 마 + 도  
(to ma do)

도 ←	ㄷ	+	ㅌ
(to)	(t		o)
마 ←	ㅁ	+	ㅏ
(ma)	(m		a)
도 ←	ㄷ	+	ㅌ
(do)	(d		o)

ㅌ is pronounced as t- in the spanish tobacco.

ㅌ is transcribed as (tt) .



땅 (ttang) earth

explanation:

땅 ← ㅌ + ㅏ + ㅇ  
(ttang) (tt a ng)

ㅌ is pronounced as t- in tank. It is a sharply aspirated and powerfully pronounced ㅌ (t) .

1) ㅌ is transcribed as (th) at the beginning of a word.



트렁크 (thu'ro'ngkhu') trunk

explanation:

트 + 령 + 크  
(thu' ro'ng khu')

트 ← ㅌ + ㅑ + ㅡ  
(thu') (th u')

령 ← ㄹ + ㅓ + ㅇ  
(ro'ng) (r o' ng)

크 ← ㅋ + ㅡ  
(khu') (kh u')

2) ㅌ is transcribed as (th) before a vowel.



봉투 (pongthu) envelope



갈	←	ㄱ	+	ㅏ	+	ㄷ
{kat}		{k		a		t}
다	←	ㄷ	+	ㅏ		
{da}		{d		a}		

## Exercise

ㄱ (k, g)	그 (ku')	he
	조국 {joguk}	fatherland
	극장 {ku'kjang}	theatre
	고기 {kogi}	meat
ㅍ (kk, k)	꽃다발 {kkotdabal}	bouquet
	도끼 {tokki}	axe
	밖 {pak}	outside
	묶다 {mukda}	bind
ㅋ (kh, k)	코 {kho}	nose
	잉크 {ingkhu'}	ink
	부엌 {puo'k}	kitchen
	부엌칼 {puo'kkhal}	kitchen knife
ㅂ (p, b)	비 {pi}	① rain
		② broom
	밥 {pap}	boiled rice
	곱다 {kopda}	beautiful
	집으로 {jibu'ro}	to home
ㅍ (pp)	빵 {ppang}	bread
	뺨 {ppyam}	cheek
	볼 {ppol}	ball
	뽕프 {ppomphu'}	pump
ㅍ (ph, p)	펜 {phen}	pen
	우표 {uphyo}	postage stamp
	잎 {ip}	leaf
	이	i.p.

	높다 (nopda)	high
ㄷ (t, d)	다리 (tari)	① leg ② bridge
	디을 (tiu't)	(the consonant ㄷ)
	물다 (mutda)	ask
	도마도 (tomado)	tomato
ㅌ (tt)	땅 (ttang)	earth
	딸 (ttal)	daughter
	딸기 (ttalgi)	strawberry
	탱크 (ttangkhu')	tank
ㅌ (th, t)	트렁크 (thu'ro'ngkhu')	trunk
	봉투 (bongthu)	envelope
	밭 (pat)	field
	같다 (katda)	equal



Lesson 5:

## The Pronunciation of Consonants

ㅈ is pronounced as z- in zero.

1) ㅈ is transcribed as [j] at the beginning of a word.



조선 (joso'n) Korea

explanation:

조 + 선  
[jo so'n]

조 ← ㅈ + ㅊ

[jo] [j o]

선 ← ㅅ + ㅌ + ㄴ

[so'n] [s o' n]

2) 스 is transcribed as (j) before a vowel.

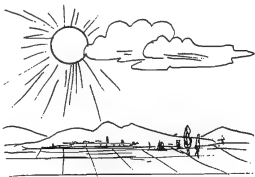


아버지 (abo'ji) father

explanation:

아	←	ㅏ	+	ㅑ	+	ㅈ
(a)		(o)		(b)		(ji)
ㅏ	←	ㅑ	+	ㅈ		
(a)		(o)		(ji)		
ㅑ	←	ㅓ	+	ㅉ		
(bo')		(b)		(o')		
ㅉ	←	ㅊ	+	ㅌ		
(ji)		(j)		(i)		

3) 스 is transcribed as (t) at the end of a word. *not pronounced as d*



낮 (nat) day

explanation:

낮	←	ㄴ	+	ㅏ	+	ㅌ
(nat)		(n)		(a)		(t)

4) 스 is transcribed as (t) before another consonant.



늦다 (nu'tda) late

explanation:

늦 + 다  
[nu't da]

늦 ← ㄴ + ㅡ + ㅈ  
[nu't] (n u' t)

다 ← ㄷ + ㅏ  
[da] (d a)

ㅈ is pronounced as tz- in the Russian tzar and transcribed as [jj] .



동쪽 (tongjjok) east

explanation:

동 + 쪽

(tong jjok)

동 ← ㄷ + ㅊ + ㅇ

(tong) (t o ng)

쪽 ← ㅈ + ㅊ + ㄱ

(jjok) (jj o k)

ㅈ is pronounced as ch- in child. It is a sharply aspirated and powerfully pronounced ㅈ [j].

1) ㅈ is transcribed as (ch) at the beginning of a word.



춤 (chum) dance

explanation:

춤 ← ㅈ + ㅊ + ㅁ

(chum) (ch u m)

2) ㅈ is transcribed as (ch) before a vowel.



자동차 (jadongcha) auto

explanation:

자 + 동 + 차  
(ja dong cha)

자 ← 스 + ㅈ  
(ja) (j a)

동 ← ㄷ + ㅇ + ㅇ  
(dong) (d o ng)

차 ← ㅈ + ㅅ  
(cha) (ch a)

3) ㅅ is transcribed as [t] at the end of a word.



꽃 (kkot) flower

explanation:

꽃 ← ㄱ + ㅇ + ㅅ + ㅈ  
(kkot) (kk o t)

4) ㅅ is transcribed as [t] before another consonant.



꽃방 (kkotbang) florist's shop

explanation:

꽃 + 방  
 (kkot bang)  
 꽃 ← π + ㅏ + ㅓ  
 (kkot) (kk o t)  
 방 ← ㅂ + ㅏ + ㅇ  
 (bang) (b a ng)

ㅏ is pronounced as s- in song.

1) ㅏ is transcribed as (s) at the beginning of a word.

수도



① 수도 (sudo) ① capital ② water-supply

explanation:

수 + 도  
 (su do)  
 수 ← ㅏ + ㅓ  
 (su) (s u)  
 도 ← ㅌ + ㅓ  
 (do) (d o)

2) ㅏ is transcribed as (s) before a vowel.



도시 (tosi) city

explanation:

도 + 시  
(to si)

도 ← ㅌ + ㅍ  
(to) (t o)

시 ← ㅅ + ㅣ  
(si) (s i)

3) ㅅ is transcribed as [t] at the end of a word.



옷 (ot) clothes

explanation:

웃 ← ㅇ + ㅌ + ㅍ + ㅅ  
(ot) ( o t)

4) ㅅ is transcribed as [t] before another consonant.



웃다 (utda) laugh

explanation:

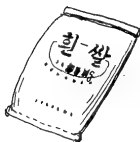
웃 + 다  
(ut da)

웃 ← ㅇ + ㅍ + ㅓ  
(ut) ( u t)

다 ← ㄷ + ㅏ  
(da) (d a)

ㅆ is pronounced as s- in the French sans.

1) ㅆ is transcribed as [ss] at the beginning of a word.



쌀 [ssal] rice

explanation:

쌀 ← ㅆ + ㅏ + ㄹ  
(ssal) [ss a ɭ]

2) ㅆ is transcribed as [ss] before a vowel. :



날씨 [nalssi] weather

explanation:

날 + 씨  
(nal ssi)



날 ← ㄴ + ㅏ + ㄹ  
 [nal] [n a ɾ]  
 씨 ← ㅅ + ㅣ  
 [ssi] [ss i]

3) ㅅ is transcribed as [t] at the end of a word.



겠 [ket] (the ending of the future tense)

explanation:

겠 ← ㄱ + ㅔ + ㅅ  
 [ket] [k e t]

4) ㅅ is transcribed as [t] before another consonant.



있다 [itda] there is

explanation:

있 + 다  
 [it da]  
 있 ← ㅇ + ㅣ + ㅅ  
 [it] [i t]  
 다 ← ㄷ + ㅏ  
 [da] [d a]

L is pronounced as -n as in pen and transcribed as (n) .



나 (na) |

explanation:

나 ←    ㄴ    +    ㅏ  
(na)    (n    a)



조선 (joso'n) Korea

explanation:

조 + 션  
(jo so'n)  
조 ← 스 + ㅈ  
(jo) (j o)  
션 ← 스 + ㅅ + ㄴ  
(so'n) (s o' n)

ㅈ is pronounced as m- in man and transcribed as [m] .



어머니 (o'mo'ni) mother

explanation:

어 + 며 + 니  
(o' mo' ni)  
어 ← ㅇ + ㅏ  
(o') ( o')

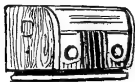
며 ← ㅁ + ㅏ  
(mo') (m o')

니 ← ㄴ + ㅣ  
(ni) (n i)

ㄴ is pronounced [r(l)]. [r] and [l] are denoted in Korean by the same letter ㄴ.

The following rules are applied to this double pronunciation:

1) ㄴ is transcribed as [r] at the beginning of a word.



라디오 [raji] radio

explanation:

라	+	지	+	오
(ra		ji		o)
라	←	ㄹ	+	ㅏ
(ra)		(r		a)
지	←	ㅈ	+	ㅣ
(ji)		(j		i)
오	←	ㅓ	+	ㅜ
(o)		(		o)

2) ㄹ is transcribed as [r] before a vowel.



우리 [uri] we

explanation:

우 + 리

	(u	ri)	
우	←	o	+ ㅜ
(u)		(	u)
리	←	ㄹ	+ ㅣ
(ri)		(r	i)

3) ㄹ is transcribed as (l) at the end of a word.



물 [mul] water

explanation:

물	←	ㅁ	+ ㅜ	+ ㄹ
(mul)		(m	u	l)

4) ㄹ is transcribed as (l) before another consonant.



팔다 (phalda) sell

explanation:

팔	+ 다
(phal	da)



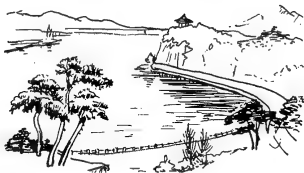
explanation:

하 + 나  
(ha na)

하 ← ㅎ + ㅏ  
(ha) (h a)

나 ← ㄴ + ㅏ  
(na) (n a)

- ㅇ is pronounced as -ng in song. But at the beginning of a syllable ㅇ is not pronounced.
- ㅇ is transcribed as (ng) .



강 (kang) river

explanation:

강 ← ㄱ + ㅏ + ㅇ  
(kang) (k a ng)

## Exercise

ㅈ (j, t)	조선 (joso'n)	Korea
	아버지 (abo'ji)	father
	낮 (nat)	day
	늦다 (nu'tda)	late
ㅉ (jj)	동쪽 (tongjjok)	east
	서쪽 (so'jjok)	west

	남쪽 (namjjok)	south
	북쪽 (pukjjok)	north
ㅈ (ch, t)	춤 (chum)	dance
	자동차 (jadongcha)	auto
	꽃 (kkot)	flower
	꽃방 (kkotbang)	florist's shop
ㅊ (s, t)	수도 (sudo)	capital, water-supply
	옷 (ot)	clothes
	웃다 (utda)	laugh
ㅍ (ss, t)	쌀 (ssal)	rice
	날씨 (nalssi)	weather
	겟 (ket)	(the ending of the future tense)
	있다 (itda)	there is
ㄴ (n)	나 (na)	I
	나무 (namu)	tree
	하나 (hana)	one
	조선 (joso'n)	Korea
ㅇ (m)	어머니 (o'mo'ni)	mother
	머리 (mo'ri)	head
	나무 (namu)	tree
	사람 (saram)	man
ㄹ (r, l)	라디오 (rajio)	radio
	우리 (uri)	we
	물 (mul)	water
	팔다 (phalda)	sell
	천리 (cho'lli)	thousand ri
ㅎ (h)	하나 (hana)	one
	할머니 (haimo'ni)	grandmother



	전화 (jo'nhwa)	telephone
	사랑하다 (saranghada)	love
○ (ng)	강 (kang)	river
	사랑 (sarang)	love
	아이 (ai)	child
	평양 (pyo'ng-yang)	Pyongyang

Lesson 6:

## Consonants

The Korean language has 19 consonants:

letter	name	transcription	letter	name	transcription
ㄱ	kiu'k	{k, g}	ㅋ	khiu'k	{kh, k}
ㄴ	niu'n	{n}	ㆁ	thiu't	{th, t}
ㄷ	tiu't	{t, d}	ㅍ	phiu'p	{ph, t}
ㄹ	riu'l	{r, l}	ㅎ	hiu'h	{h}
ㅁ	miu'm	{m}	ㅌ	toen-giu'k	{kk, k}
ㅂ	piu'p	{p, b}	ㄷㄷ	toendiu't	{tt}
ㅅ	siu't	{s, t}	ㅌㅌ	toenbiu'p	{pp}
ㅇ	iu'ng	{ng}	ㅌㅌ	toensiu't	{ss, t}
ㅈ	jiu't	{j, t}	ㅌㅌ	toenjiu't	{jj}
ㅊ	chiu't	{ch, t}			

### Writing of the Consonants

The consonants are written as follows:



Lesson 7:

## Alphabet

The Korean alphabet has 40 letters:

letter	name	transcription	letter	name	transcription
ㄱ	kiu'k	(k, g)	ㅏ	a	(a)
ㄴ	niu'n	(n)	ㅑ	ya	(ya)
ㄷ	tiu't	(t, d)	ㅓ	o'	(o')
ㄹ	riu'l	(r, l)	ㅕ	yo'	(yo')
ㅁ	miu'm	(m)	ㅗ	o	(o)
ㅂ	piu'p	(p, b)	ㅛ	yo	(yo)
ㅅ	siu't	(s, t)	ㅜ	u	(u)
ㅇ	iu'ng	(ng)	ㅠ	yu	(yu)
ㅈ	jiu't	(j, t)	ㅡ	u'	(u')
ㅊ	chiu't	(ch, t)	ㅣ	i	(i)
ㅋ	khiu'k	(kh, k)	ㅞ	ae	(ae)
ㆁ	thiu't	(th, t)	ㅟ	yae	(yae)
ㆁ	phiu'p	(ph, p)	ㅢ	e	(e)
ㅎ	hiu'h	(h)	ㅤ	ye	(ye)
ㄱㄱ	toen-giu'k	(kk, k)	ㅥ	oe	(oe)
ㄴㄴ	toendiu't	(tt)	ㅦ	wi	(wi)
ㄷㄷ	toenbiu'p	(pp)	ㅧ	u'i	(u'i)
ㅅㅅ	toensiu't	(ss, t)	ㅨ	wa	(wa)
ㅈㅈ	toenjiu't	(jj)	ㅩ	wo'	(wo')
			ㅪ	wae	(wae)
			ㅫ	we	(we)

가기표 (kagyapyo) The Korean Alphabet Table

vowels consonant	ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ
ㄱ (k)	가 (ka)	갸 (kya)	갸 (ko')	갸 (kyo')	고 (ko)	교 (kyo)	구 (ku)	규 (kyu)	구 (ku')	기 (ki)
ㄴ (n)	나 (na)	냐 (nya)	냐 (no')	냐 (nyo')	노 (no)	뇨 (nyo)	누 (nu)	뉴 (nyu)	누 (nu')	니 (ni)
ㄷ (t)	다 (ta)	댜 (tya)	댜 (to')	댜 (tyo')	도 (to)	도 (tyo)	두 (tu)	두 (tyu)	두 (tu')	디 (ti)
ㄹ (r)	라 (ra)	랴 (rya)	랴 (ro')	랴 (ryo')	로 (ro)	료 (ryo)	루 (ru)	류 (ryu)	루 (ru')	리 (ri)
ㅁ (m)	마 (ma)	먀 (mya)	먀 (mo')	먀 (myo')	모 (mo)	묘 (myo)	무 (mu)	뮤 (myu)	무 (mu')	미 (mi)
ㅂ (p)	바 (pa)	뵤 (pya)	뵤 (po')	뵤 (pyo')	보 (po)	보 (pyo)	부 (pu)	뷰 (pyu)	부 (pu')	비 (bi)
ㅅ (s)	사 (sa)	샤 (sya)	샤 (so')	샤 (syo')	소 (so)	쇼 (syo)	수 (su)	슈 (syu)	수 (su')	시 (si)
ㅇ*	아 (a)	야 (ya)	어 (o')	여 (yo')	오 (o)	요 (yo)	우 (u)	유 (yu)	우 (u')	이 (i)
ㅈ (j)	자 (ja)	쟈 (jya)	져 (jo')	져 (jyo')	조 (jo)	조 (jyo)	주 (ju)	쥬 (jyu)	주 (ju')	지 (ji)

ㅈ (ch)	차 (cha)	차 (chya)	저 (cho')	처 (chyo')	조 (cho)	쪼 (chyo)	추 (chu)	쥬 (chyu)	츠 (chu')	치 (chi)
ㅋ (kh)	카 (kha)	카 (kha)	커 (kho')	켜 (khyo')	코 (kho)	코 (khyo)	쿠 (khu)	큐 (khyu)	크 (khu')	키 (khi)
ㅌ (th)	타 (tha)	타 (tha)	터 (tho')	터 (thyo')	토 (tho)	토 (thyo)	투 (thu)	투 (thyu)	트 (thu')	티 (thi)
ㅍ (ph)	파 (pha)	파 (pha)	퍼 (pho')	페 (phyo')	포 (pho)	포 (phyo)	푸 (phu)	퓨 (phyu)	프 (phu')	피 (phi)
ㅎ (h)	하 (ha)	하 (hya)	허 (ho')	혀 (hyo')	호 (ho)	호 (hyo)	후 (hu)	후 (hyu)	हु (hu')	히 (hi)
ㅍ (kk)	까 (kka)	까 (kka)	꺼 (kko')	껴 (kkyo')	꼬 (kko)	꼬 (kkyo)	꾸 (kku)	큐 (kkyu)	크 (kku')	끼 (kki)
ㅌ (tt)	타 (tta)	타 (tta)	터 (tto')	터 (ttyo')	토 (tto)	토 (ttyo)	투 (ttu)	투 (ttyu)	트 (ttu')	티 (tti)
ㅍ (pp)	파 (ppa)	파 (ppya)	퍼 (ppo')	페 (ppyoy')	포 (ppo)	포 (ppyoy)	푸 (ppu)	퓨 (ppyu)	프 (ppu')	피 (ppi)
ㅍ (ss)	사 (ssa)	사 (ssya)	써 (sso')	셔 (ssyo')	소 (sso)	소 (ssyo)	수 (ssu)	슈 (ssyu)	쑤 (ssu')	씨 (ssi)
ㅉ (jj)	자 (jja)	자 (jja)	져 (jjo')	져 (jjoyo')	조 (jjo)	조 (jjoyo)	주 (jju)	쥬 (jjyu)	즈 (jjju')	찌 (jji)

\* o is not pronounced at the beginning of a syllable.

## Writing of Words



아버지

아버지 [abo'ji] father



어머니

어머니 [o'mo'ni] mother



닭

닭 [tak] hen

## Lesson 8:

# Syllables

A word consists of one or more syllables. A syllable consists of one or more consonants and one vowel.

The syllables are divided into 5 forms:

### 1. The one-vowel syllable

for example:

아이 (ai) child

explanation:

The syllable **아** (a) consists of the consonant **ㅇ** and the vowel **ㅏ** (a).

The consonant **ㅇ** is not pronounced at the beginning of a syllable. Therefore, the syllable **아** (a) is considered a one-vowel syllable.

The syllable **이** (i) consists of the consonant **ㅇ** and the vowel **ㅣ** (i).

The consonant **ㅇ** is not pronounced at the beginning of a syllable. Therefore, the syllable **이** (i) is considered a one-vowel syllable.

### 2. The one-consonant-and-one-vowel syllable

for example:

나무 (namu) tree;wood

explanation:

The syllable **나** (na) consists of the consonant **ㄴ** (n) and the vowel **ㅏ** (a).

The syllable **무** (mu) consists of the consonant **ㅁ** (m) and the vowel **ㅜ** (u).

### 3. The one-vowel-and-one-consonant syllable

for example:

일 (il) work

explanation:

The syllable 일 (il) consists of the consonant ㅇ, the vowel ㅣ (i) and the consonant ㄹ (l) .

The consonant ㅇ is not pronounced at the beginning of a syllable. Therefore, the syllable 일 (il) is considered a one-vowel-and-one-consonant syllable.

### 4. The syllable consisting of one consonant, one vowel and one consonant

for example:

물 (mul) water

explanation:

The syllable 물 (mul) consists of the consonant ㅁ (m) , the vowel ㅜ (u) and the consonant ㄹ (l) .

### 5. The syllable consisting of one consonant, one vowel and a double consonant

for example:

값 (kap) price

explanation:

The syllable 값 (kap) consists of the consonant ㄱ (k) , the vowel ㅏ (a) and the double consonant ㅍ (p) .

## The Infinitive of the Verb

The infinitive of the verb in Korean takes the following form:

stem + ending    ㄷㅏ (da)



for example:

- 가다 go  
(kada)

explanation:

가 + 다  
(ka da)  
가 (ka) - stem  
다 (da) - ending

- 오다 come  
(oda)

explanation:

오 + 다  
(o da)  
오 (o) - stem  
다 (da) - ending

- 먹다 eat  
(mo'kda)

explanation:

먹 + 다  
(mo'k da)  
먹 (mo'k) - stem  
다 (da) - ending

- 마시다 drink  
(masida)

explanation:

마시 + 다  
(masi da)  
마시 (masi) - stem  
다 (da) - ending

- 주다 give  
(juda)

explanation:

주 + 다  
(ju da)  
주 (ju) - stem  
다 (da) - ending

- 공부하다 learn  
(kongbuhada)

explanation:

공부하 + 다  
(kongbuha da)  
공부하 (kongbuha) - stem  
다 (da) - ending

## The Final Form of the Verb

The final form of the verb is the form which lies at the end of the sentence and closes the sentence.

The final forms of the verb are subdivided into the final declarative, interrogative, suggestive and imperative forms.

The tense of the final form of the verb is the present.

The final form of the verb makes no distinction of person or number.

Courtesy is a grammatical category in which the speaker expresses politeness for the person addressed.

Courtesy is expressed in three forms, namely, the most deferential, middle and low forms.

When a speaker speaks to a superior, the most deferential form is used.

When a speaker speaks to a person at the same rank, the middle form is used.

When a speaker speaks to an inferior, the low form is used.

## The Final Declarative Form of the Verb

When the speaker expresses some statement in the affirmative or negative form, the final declarative form of the verb is used.

for example:

그가 옵니다\*.

[ku'ga omnida]

he comes

He comes.

explanation:

\* The final declarative form 옵니다 (omnida) is derived from the infinitive 오다 (oda) come.

오 + 다  
[o da]

오 (o) - stem

다 (da) - ending

오 + ㅂ니다  
[o mnida]

ㅂ니다 (mnida) - final declarative ending of the verb in the most deferential form

옵니다 (omnida) (after contracting 오 (o) and ㅂ (p) )

When the stem of the verb ends in a vowel, ㅂ니다 (mnida) is used.

In this example the stem 오 (o) of the verb 오다 (oda) ends in the vowel ㅏ (o) . Therefore, ㅂ니다 (mnida) is used here.

1. When a speaker speaks to a superior, the final declarative form of the verb has the following form:

for example:

oda 오다 come

person \ number	singular		
speaker	제가 (jega I I go.	갑니다. (kamnida) go.	
person addressed	당신이 (tangsini you You go.	갑니다. (kamnida) go	
person spoken about <i>he/she/it</i>	그가 (ku ga he He goes.	갑니다. (kamnida) goes	남자 male 소년 boy
	그 여자가 (ku' nyo' jaga that woman She goes.	갑니다. (kamnida) goes	여자 female 처녀 girl

person \ number	plural	
speaker	우리가 (uriga we We go.	갑니다. (kamnida) go
person addressed	당신들이 (tangsindu'ri you You go.	갑니다. (kamnida) go
person spoken about	그들이 (ku' du'ri they They go.	갑니다. (kamnida) goes
	그 여자들 (ku' nyo' jadu'ri those women They go.	갑니다. (kamnida) go

explanation:

\* The final declarative form 갑니다 (kamnida) is derived from the infinitive 가다 (kada) go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + ㅁ니다

(ka mnida)

ㅁ니다 (mnida) - final declarative ending of the verb in the most deferential form

갑니다 (kamnida) (after contracting 가 (ka) and ㅁ (p) )

When the stem of the verb ends in a vowel, ㅁ니다 (mnida) is used.

In this example the stem 가 (ka) of the verb 가다 (kada) ends in the vowel ㅏ (a) . Therefore, ㅁ니다 (mnida) is used here.

for example:

person \ number	singular
speaker	제가 걸습니다. (jega ko'tsu'mnida) I go on foot.
person addressed	당신이 걸습니다. (tangsini ko'tsu'mnida) you go on foot. You go on foot.
person spoken about	그가 걸습니다. <i>어른</i> (ku'ga ko'tsu'mnida) <i>(male) adult</i> he goes on foot. He goes on foot.  그 여자가 걸습니다. (ku'nyo'jaga ko'tsu'mnida) <i>여성</i> that woman goes on foot. <i>female</i> She goes on foot.

after vowel → mnida  
 after consonant → su'mnida

person \ number	plural
speaker	우리가 걸습니다. (uriga ko'tsu'mnida) we go on foot We go on foot.
person addressed	당신들이 걸습니다. (tangsindu'ri ko'tsu'mnida) you go on foot You go on foot.
person spoken about	그들이 걸습니다. (ku'du'ri ko'tsu'mnida) they go on foot They go on foot.  그 여자들이 걸습니다. (ku'nyo'jadu'ri ko'tsu'mnida) those women go on foot They go on foot.

explanation:

\* The final declarative form 걸습니다 (ko'tsu'mnida) is derived from the infinitive 걸다 (ko'tda) go on foot.

걸 + 다

(ko't da)

걸 (ko't) - stem

다 (da) - ending

걸 + 습니다

(ko't su'mnida)

습니다 (su'mnida) - final declarative ending of the verb in the most deferential form

When the stem of the verb ends in a consonant, 습니다 (su'mnida) is used.

In this example the stem 걸 (ko't) of the verb 걸다 (ko't da) ends in the consonant ㄷ (t). Therefore, 습니다 (su'mnida) is used here.

2. When a speaker speaks to a person at the same rank, the final declarative form of the verb

has the following form:

for example:

number person	singular	plural
speaker	내가 가오. (naega kao) I go.	우리가 가오. (uriga kao) we go We go.
person addressed	당신이 가오. (tangsini kao) you go You go.	당신들이 가오. (tangsindu'ri kao) you go You go.
person spoken about	그가 가오. (ku'ga kao) he goes He goes.	그들이 가오. (ku'du'ri kao) they go They go.
	그 여자가 가오. (ku'nyo'jaga kao) that woman goes She goes.	그 여자들이 가오. (ku'nyo'jadu'ri kao) those women go They go.

explanation:

\* The final declarative form 가오 (kao) is derived from the infinitive 가다 (kada) go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + 오

(ka o)

오 (o) - final declarative ending of the verb in the middle form of courtesy

When the stem of the verb ends in a vowel, 오 (o) is used. In this example the stem 가 (ka) of the verb 가다 (kada) ends in the vowel ㅏ (a). Therefore, 오 (o) is used here.

for example:

person \ number	singular
speaker	내가 걸소. (naega ko'tso) I go on foot. I go on foot.
person addressed	당신이 걸소. (tangsini ko'tso) you go on foot. You go on foot.
person spoken about	그가 걸소. (ku'ga ko'tso) he goes on foot. He goes on foot.  그 여자가 걸소. (ku'nyo'jaga ko'tso) that woman goes on foot. She goes on foot.

person \ number	plural
speaker	우리가 걸소. (uriga ko'tso) we go on foot. We go on foot.
person addressed	당신들이 걸소. (tangsindu'ri ko'tso) you go on foot. You go on foot.
person spoken about	그들이 걸소. (ku'du'ri ko'tso) they go on foot. They go on foot.  그 여자들이 걸소. (ku'nyo'jadu'ri ko'tso) those women go on foot. They go on foot.



explanation:

\* The final declarative form 걸소 (ko'tso) is derived from the infinitive 걷다 (ko'tda) go on foot.

걸 + 다

(ko't da)

걸 (ko't) - stem

다 (da) - ending

걸 + 소

(ko't so)

소 (so) - final declarative ending of the verb in the middle form of courtesy

When the stem of the verb ends in a consonant, 소 (so) is used.

In this example the stem 걸 (ko't) of the verb 걸소 (ko'tso) ends in the consonant ㄷ (t). Therefore, 소 (so) is used here.

3. When a speaker speaks to an inferior, the final declarative form of the verb has the following form:

for example:

number person	singular	plural
speaker	내가 간다. (naega kanda) I go.	우리가 간다. (uriga kanda) we go We go.
person addressed	네가 간다. (nega kanda) you go. You go.	너희가 간다. (no'hu'iga kanda) you go. You go.
person spoken about	그가 간다. (ku ga kanda) he goes He goes. 그 여자가 간다. (ku' nyo'jaga kanda) that woman goes She goes.	그들이 간다. (ku'du'ri kanda) they go They go. 그 여자들이 간다. (ku' nyo'jadu'ri kanda) those women go They go.

explanation:

\* The final declarative form 간다 (kanda) is derived from the infinitive 가다 (kada) go.

가 + 다  
(ka da)

가 (ka) - stem  
다 (da) - ending

가 + ㄴ다  
(ka nda)

ㄴ다 (nda) - final declarative ending of the verb in the low form of courtesy

간다 (kanda) (after contracting 가 (ka) and ㄴ (n) )

When the stem of the verb ends in a vowel, ㄴ다 (nda) is used.

In this example the stem 가 (ka) of the verb 가다 (kada) ends in the vowel ㅏ (a) . Therefore, ㄴ다 (nda) is used here.

for example:

person \ number	singular
speaker	내가 걷는다*. (naega ko'nnu'nda) I go on foot I go on foot.
person addressed	네가 걷는다. (nega ko'nnu'nda) you go on foot You go on foot.
person spoken about	그가 걷는다. (ku'ga ko'nnu'nda) he goes on foot He goes on foot.  그 여자가 걷는다. (ku'nyo'jaga ko'nnu'nda) that woman goes on foot She goes on foot.

person \ number	plural
speaker	우리가 걷는다*. (uriga ko'nnu'nda) we go on foot We go on foot.
person addressed	너희가 걷는다. (no'hu'iga ko'nnu'nda) you go on foot You go on foot.
person spoken about	그들이 걷는다. (ku'du'ri ko'nnu'nda) they go on foot They go on foot.  그 여자들이 걷는다. (ku'nyo'jadu'ri ko'nnu'nda) those women go on foot They go on foot.

explanation:

- \* The final declarative form 걷는다 (ko'nnu'nda) is derived from the infinitive 걸다 (ko'tda) go on foot.

걸 + 다

(ko't da)

걸 (ko't) - stem

다 (da) - ending

걸 + 는다

(ko'n nu'nda)

는다 (nu'nda) - final declarative ending of the verb in the low form of courtesy

When the stem of the verb ends in a consonant, 는다 (nu'nda) is used.

In this example the stem 걸 (ko't) of the verb 걸다 (ko'tda) ends in the consonant ㄷ (t). Therefore, 는다 (nun da) is used here.

## Table of Final Declarative Endings of the Verb

Final declarative endings of the verb		
the most deferential form	middle form of courtesy	low form of courtesy
ㅂ니다 / 습니다 (mnida) (su'mnida)	오 / 소 (o) (so)	(ㄴ) 다* / (는) 다* [(n)da] [(nu'n) da]

remarks:

We have indicated here only such final declarative endings of the verb which are frequently used.

For the other final declarative endings of the verb, please refer to the appendix.

\* The sound ㄴ (n) or the syllable 는 (nu'n) is placed before the final declarative ending 다 (da).

The final declarative endings ㄴ다 (nda) and 는다 (nu'nda) are formed by it.

The final declarative ending ㄴ다 (nda) is attached to the stem of the verb which ends in a vowel.

The final declarative ending 는다 (nu'nda) is attached to the stem of the verb which ends in a consonant.

## The Personal Pronoun

The personal pronoun has different forms: singular and plural and form of courtesy.

person	number	form of courtesy	to a superior	to a person of the same rank or to an inferior
speaker	singular		제 / 저   [je] [jo']	내 / 나   [nae] [na]
	plural		저희 we [jo'hu'i]	우리 we [uri]
person addressed	singular			너 you [no']
	plural			너희 you [no'hu'i]

for example:

- 제가\*<sup>1</sup> 갑니다\*<sup>2</sup>.  
(jega kamnida)  
I go.  
I go.

explanation:

The speaker speaks to a superior.

- \*<sup>1</sup>제 + 가  
(je ga)

제 (je) - personal pronoun I

가 (ga) - nominative ending of the personal pronoun

- \*<sup>2</sup>The final form 갑니다 (kamnida) is derived from the infinitive 가다 (kada) go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + 받니다

(ka mnida)

받니다 (mnida) - final declarative ending of the verb in the most deferential form

갑니다 (kamnida) (after contracting 가 (ka) and 받 (p) )

- 저는\* 갑니다.  
(jo'nu'n kamnida)  
I go.  
I go.

explanation:

The speaker speaks to a superior.

- \*저 + 는  
(jo' nu'n)

저 (jo') - personal pronoun I

는 (nu'n) - auxiliary ending

The auxiliary endings are attached to various kinds of words. These endings are used to express relations among

objects and phenomena as well as actions and states.  
The auxiliary ending 는 (nu'n) expresses indication.  
In this example the auxiliary ending 는 (nu'n) expresses that none other than I go.

The auxiliary ending 는 (nu'n) is used when the word to which the auxiliary ending 는 (nu'n) is attached ends in a vowel.

In this example the auxiliary ending 는 (nu'n) is attached to the personal pronoun 저 (jo') which ends in the vowel ㅓ (o').

Not the nominative ending 가 (ga) but the auxiliary ending 는 (nu'n) is attached to the personal pronoun 저 (jo') in the nominative.

- 전\*      갑니다.  
[jo'n kamnida]  
I        go  
I go.

**explanation:**

The speaker speaks to a superior.

\* 저 + ㄴ

[jo' n]

저 (jo') - personal pronoun I

ㄴ (n) - auxiliary ending

전 [jo'n] (after contracting 저 (jo') and ㄴ (n) )

The auxiliary ending ㄴ (n) expresses indication.

In this example the auxiliary ending ㄴ (n) expresses that none other than I go.

The auxiliary ending ㄴ (n) is used when the word to which the auxiliary ending ㄴ (n) is attached ends in a vowel.

In this example the auxiliary ending ㄴ (n) is attached to the personal pronoun 저 (jo') which ends in the vowel ㅓ (o').

Not the nominative ending 가 (ga) but the auxiliary ending ㄴ (n) is attached to the personal pronoun 저 (jo')

in the nominative.

- 내가\*<sup>1</sup> 간다\*<sup>2</sup>.  
[naega kanda]  
I go.

explanation:

The speaker speaks to an inferior.

\*<sup>1</sup>내 + 가

[nae ga]

내 [nae] - personal pronoun I

가 [ga] - nominative ending of the personal pronoun

\*<sup>2</sup>The final form 간다 (kanda) is derived from the infinitive 가다 (kada) go.

가 + 다

[ka da]

가 [ka] - stem

다 [da] - ending

가 + ㄴ다

[ka nda]

ㄴ다 [nda] - final declarative ending of the verb in the low form of courtesy

간다 (kanda) (after contracting 가 [ka] and ㄴ [n] )

- 나는\* 간다.  
[nanu'n kanda]  
I go.

explanation:

The speaker speaks to an inferior.

\* 나 + 는

[na nu'n]

나 [na] - personal pronoun I

는 [nu'n] - auxiliary ending

In this example the auxiliary ending 는 [nu'n] expresses

that none other than I go.  
 Not the nominative ending 가 (ga) but the auxiliary ending 는 (nu'n) is attached to the personal pronoun 나 (na) in the nominative.

- 난\* 간다.  
 (nan kanda)  
 I go.  
 I go.

explanation:

The speaker speaks to an inferior.

- \* 나 + ㄴ  
 (na n)

나 (na) - personal pronoun I

ㄴ (n) - auxiliary ending

난 (nan) (after contracting 나 (na) and ㄴ (n) )

In this example the auxiliary ending ㄴ (n) expresses that none other than I go.

Not the nominative ending 가 (ga) but the auxiliary ending ㄴ (n) is attached to the personal pronoun 나 (na) in the nominative.

- 저희가\* 갑니다.  
 (jo'hu'iga kamnida)  
 we go  
 We go.

explanation:

The speaker speaks to a superior.

- \* 저희 + 가

(jo'hu'i ga)

저희 (jo'hu'i) - personal pronoun we

가 (ga) - nominative ending of the personal pronoun

- 저희는\* 갑니다.  
 (jo'hu'inu'n kamnida)



we                    go  
We go.

explanation:

The speaker speaks to a superior.

\* 저희 + 는

(jo'hu'i nu'n)

저희 (jo'hu'i) - personal pronoun we

는 (nu'n) - auxiliary ending

In this example the auxiliary ending 는 (nu'n) expresses that none other than we go.

○ 우리가\*<sup>1</sup>      가오\*<sup>2</sup>.  
(uriga      kao)  
we              go  
We go.

explanation:

The speaker speaks to a person at the same rank.

\*<sup>1</sup>우리 + 가

(uri      ga)

우리 (uri) - personal pronoun we

가 (ga) - nominative ending of the personal pronoun

\*<sup>2</sup>The final form 가오 (kao) is derived from the infinitive 가다 (kada) go.

가 + 다

(ka      da)

가 (ka) - stem

다 (da) - ending

가 + 오

(ka      o)

오 (o) - final declarative ending of the verb in the middle form of courtesy

○ 우리는\*      가오.  
(urinu'n      kao)  
we              go

We go.

explanation:

The speaker speaks to a person at the same rank.

\* 우리 + 는

(uri nu'n)

우리 (uri) - personal pronoun we

는 (nu'n) - auxiliary ending

In this example the auxiliary ending 는 (nu'n) expresses that none other than we go.

○ 네가\* 간다.

(nega kanda)

you go

You go.

explanation:

The speaker speaks to an inferior.

\* 네 + 가

(ne ga)

네 (ne) - personal pronoun you

가 (ga) - nominative ending of the personal pronoun

○ 너는\* 간다.

(no'nu'n kanda)

you go

You go.

explanation:

The speaker speaks to an inferior.

\* 너 + 는

(no' nu'n)

너 (no') - personal pronoun you

는 (nu'n) - auxiliary ending

In this example the auxiliary ending 는 (nu'n) expresses that none other than you go.

Not the nominative ending 가 (ga) but the auxiliary end-

ing 는 (nu'n) is attached to the personal pronoun 너 (no') in the nominative.

- 너\* 간다.  
(no'n kanda)  
you go  
You go.

explanation:

The speaker speaks to an inferior.

\* 너 + ㄴ  
(no' n)

너 (no') - personal pronoun you

ㄴ (n) - auxiliary ending

넌 (no'n) (after contracting 너 (no') and ㄴ (n) )

In this example the auxiliary ending ㄴ (n) expresses that none other than you go.

Not the nominative ending 가 (ga) but the auxiliary ending ㄴ (n) is attached to the personal pronoun 너 (no') in the nominative.

- 너희가\* 간다.  
(no'hu'iga kanda)  
you go  
You go.

explanation:

The speaker speaks to an inferior.

\* 너희 + 가  
(no'hu'i ga)

너희 (no'hu'i) - personal pronoun you

가 (ga) - nominative ending of the personal pronoun

- 너희는\* 간다.  
(no'hu'inu'n kanda)  
you go  
You go.

**explanation:**

The speaker speaks to an inferior.

\* 너희 + 는

(no'hu'i nu'n)

너희 (no'hu'i) - personal pronoun you

는 (nu'n) - auxiliary ending

는 (nu'n) expresses that none other than you go.

**당신** (tangsini) you is a noun. But it can be used as a personal pronoun.

**for example:**

- 당신이\* 갑니다.  
(tangsini kannida)  
you go  
You go.

**explanation:**

The speaker speaks to a superior.

\* 당신 + 이

(tangsini)

당신 (tangsini) - noun you

이 (i) - nominative ending of the noun in the singular

The nominative ending of the noun in the singular 이 (i) is attached to the noun which ends in a consonant.

In this example the nominative ending of the noun in the singular 이 (i) is attached to the noun 당신 (tangsini) which ends in the consonant ㄴ (n).

- 당신은\* 갑니다.  
(tangsini'n kannida)  
you go  
You go.

**explanation:**

The speaker speaks to a superior.

\* 당신 + 은

(tangsin u'n)

당신 (tangsin) - noun you

은 (u'n) - auxiliary ending

The auxiliary ending 은 (u'n) expresses indication.

In this example the auxiliary ending 은 (u'n) expresses that none other than you go.

The auxiliary ending 은 (u'n) is used when the word to which the auxiliary ending 은 (u'n) is attached ends in a consonant.

In this example the auxiliary ending 은 (u'n) is attached to the noun 당신 (tangsin) which ends in the consonant ㄴ (n).

**동무** (tongmu) comrade is a noun. But it can be used as a personal pronoun with the meaning you.

for example:

- 동무가\* 가오.  
(tongmuga kao)  
comrade go  
You go.

explanation:

The speaker speaks to a person at the same rank.

\* 동무 + 가

(tongmu ga)

동무 (tongmu) - noun comrade

가 (ga) - nominative ending of the noun in the singular

The nominative ending of the noun in the singular 가 (ga) is attached to the noun which ends in a vowel.

In this example the nominative ending of the noun in the singular 가 (ga) is attached to the noun 동무 (tongmu) which ends in the vowel ㅏ (a).

- 동무는\* 가오.  
(tongmunu'n kao)

comrade go  
You go.

explanation:

The speaker speaks to a person at the same rank.

\* 동무 + 는

(tongmu nu'n)

동무 (tongmu) - noun comrade

는 (nu'n) - auxiliary ending

는 (nu'n) expresses that none other than you go.

- 그가\* 갑니다.  
(ku'ga kamnida)  
he goes  
He goes.

explanation:

The speaker speaks to a superior.

\* 그 + 가

(ku' ga)

그 (ku') - demonstrative pronoun that

In this example the demonstrative pronoun 그 (ku') which indicates the object expresses the meaning he.

가 (ga) - nominative ending of the personal pronoun

- 그는\* 갑니다.  
(ku'nu'n kamnida)  
he goes  
He goes.

explanation:

The speaker speaks to a superior.

\* 그 + 는

(ku' nu'n)

그 (ku') - demonstrative pronoun he

는 (nu'n) - auxiliary ending

는 (nu'n) expresses that none other than he goes.

- 그 녀자가\* 가오.  
 (ku' nyo' ja ga kao)  
 that woman goes  
 She goes.

explanation:

The speaker speaks to a person at the same rank.

- \* 그 녀자 + 가  
 (ku' nyo' ja ga)

그 (ku') - demonstrative pronoun that

녀자 (nyo' ja) - noun woman

가 (ga) -nominative ending of the noun in the singular

The nominative ending of the noun in the singular 가 (ga) is attached to the noun which ends in a vowel.

In this example the nominative ending of the noun in the singular 가 (ga) is attached to the noun 녀자 (nyo' ja) which ends in the vowel ㅏ (a) .

- 그 녀자는\* 가오.  
 (ku' nyo' ja nu'n kao)  
 that woman goes  
 She goes.

explanation:

The speaker speaks to a person at the same rank.

- \* 그 녀자 + 는  
 (ku' nyo' ja nu'n)

그 (ku') - demonstrative pronoun that

녀자 (nyo' ja) - noun woman

는 (nu'n) - auxiliary ending

는 (nu'n) expresses that none other than she goes.

- 그것이\* 간다.  
 (ku' go' si kanda)  
 that thing goes  
 It goes.

explanation:

The speaker speaks to an inferior.

\* 그 + 것 + 이

(ku' go's i)

그 (ku') - demonstrative pronoun that

것 (go's) - incomplete noun thing

An incomplete noun is a noun which cannot express a complete meaning and can express it only when another word lies before it as an attribute.

이 (i) - nominative ending of the noun in the singular

The nominative ending of the noun in the singular 이 (i) is attached to a word which ends in a consonant.

In this example the nominative ending of the noun in the singular 이 (i) is attached to the incomplete noun 것 (go's) which ends in the consonant ㅅ (s).

○ 그것은\* 간다.

(ku'go'su'n kanda)

that thing goes

It goes.

explanation:

The speaker speaks to an inferior.

\* 그 + 것 + 은

(ku' go's u'n)

그 (ku') - demonstrative pronoun that

것 (go's) - incomplete noun thing

은 (u'n) - auxiliary ending

은 (u'n) expresses that none other than it goes.

○ 그들이\* 갑니다.

(ku'du'ri kamnida)

they go

They go.

explanation:

The speaker speaks to a superior.



\* 그 + 들 + 이

(ku' du'r i)

그 (ku') - demonstrative pronoun he

들 (du'r) - plural ending

이 (i) - nominative ending of the noun in the plural

- 그들은\* 갑니다.  
(ku' du' ru'n kamnida)  
they go  
They go.

explanation:

The speaker speaks to a superior.

\* 그 + 들 + 은

(ku' du'r u'n)

그 (ku') - demonstrative pronoun he

들 (du'r) - plural ending

은 (u'n) - auxiliary ending

은 (u'n) expresses that none other than they go.

- 그 녀자들이\* 가오.  
(ku' nyo' jadu'ri kao)  
that women go  
They go.

explanation:

The speaker speaks to a person at the same rank.

\* 그 여자 + 들 + 이

(ku' nyo' ja du'r i)

그 (ku') - demonstrative pronoun that

여자 (nyo' ja) - noun woman

들 (du'r) - plural ending

이 (i) - nominative ending of the noun in the plural

- 그 여자들은\* 가오.  
(ku' nyo' jadu' ru'n kao)  
those women go  
They go.

explanation:

The speaker speaks to a person at the same rank.

\* 그 여자 + 들 + 은

(ku' nyo' ja du' r u' n)

그 (ku') - demonstrative pronoun that

여자 (nyo' ja) - noun woman

들 (du' r) - plural ending

은 (u' n) - auxiliary ending

은 (u' n) expresses that none other than they go.

○ 그것들이\* 간다.

(ku' go' tdu' ri kanda)

the things go

They go.

explanation:

The speaker speaks to an inferior.

\* 그 + 것 + 들 + 이

(ku' go' t du' r i)

그 (ku') - demonstrative pronoun that

것 (go' t) - incomplete noun thing

들 (du' r) - plural ending

이 (i) - nominative ending of the noun in the plural

○ 그것들은\* 간다.

(ku' go' tdu' ru' n kanda)

the things go

They go.

explanation:

The speaker speaks to an inferior.

\* 그 + 것 + 들 + 은

(ku' go' t du' r u' n)

그 (ku') - demonstrative pronoun that

것 (go' t) - incomplete noun thing

들 (du' r) - plural ending

은 (u' n) - auxiliary ending

은 (u'n) expresses that none other than they go.

## The Plural of the Noun

In the Korean language there is no gender.

The plural of the noun is formed by attaching the plural ending **들** (du'l) to the singular of the noun.

The plural ending shows that the objects are two or more.

for example:

singular	plural
사람 (saram) a man	사람들 (saramdu'l) men
아이 (ai) a child	아이들 (aidu'l) children
나무 (namu) a tree	나무들 (namudu'l) trees
말 (mal) a horse	말들 (maldu'l) horses

## The Declension of the Noun in the Singular (Nominative)

The nominative for the question who or what has the nominative ending: **께서** (kkeso'), **가** (ga), **이** (i).

**께서** (kkeso') (when a sense of respect is given to the word to be declined)

**가** (ga) (when the word to be declined ends in a vowel)

**이** (i) (when the word to be declined ends in a consonant)

for example:

○ 아버님께서 (abo'nimkkeso') father

explanation:

아버님 +께서  
(abo'nim kkeso')

아버님 (abo'nim) - noun father  
께서 (kkeso') - nominative ending

○ 나무가 (namuga) tree

explanation:

나무 + 가

[namu ga]

나무 (namu) - noun tree

가 (ga) - nominative ending

○ 사람이 (sarami) man

explanation:

사람 + 이

[saram i]

사람 (saram) - noun man

이 (i) - nominative ending

## The Declension of the Noun in the Plural (Nominative)

The nominative for the question **who** or **what** has the nominative ending: **께서** (kkeso'), **이** (i) .

**께서** (kkeso') (when a sense of respect is given to the word to be declined)

**이** (i)

for example:

○ 어머니들**께서** (o'mo'nidu'lkkeso') mothers

explanation:

어머니 + 들 + 께서

[o'mo'ni du'lkkeso']

어머니 (o'mo'ni) - noun mother

들 [du'ɭ] - plural ending  
께서 [kkeso'] - nominative ending

- 아이들<sup>이</sup> [aidu'ri] children

explanation:

아이 + 들 + 이

[ai du'r i]

아이 [ai] - noun child

들 [du'r] - plural ending

이 [i] - nominative ending

- 사람들<sup>이</sup> [saramdu'ri] men

explanation:

사람 + 들 + 이

[saram du'r i]

사람 [saram] - noun man

들 [du'r] - plural ending

이 [i] - nominative ending

## The Declension of the Personal Pronoun (Nominative)

The nominative for the question who has the nominative ending:  
가 [ga], 이 [i].

가 [ga] (when the word to be declined ends in a vowel)

이 [i] (when the word to be declined ends in a consonant)

for example:

- 제<sup>가</sup> [jega] I

explanation:

제 + 가

[je ga]

제 [je] - personal pronoun I

가 [ga] - nominative ending

○ 저는 [jo'nu'n] I

explanation:

저 + 는  
(jo' nu'n)

저 (jo') - personal pronoun I

는 (nu'n) - auxiliary ending

To the personal pronoun 저 (jo') is not attached the nominative ending 가 [ga], but the auxiliary ending 는 (nu'n).

○ 내가 [naega] I

explanation:

내 + 가  
(nae ga)

내 (nae) - personal pronoun I

가 [ga] - nominative ending

○ 나는 [nanu'n] I

explanation:

나 + 는  
(na nu'n)

나 (na) - personal pronoun I

는 (nu'n) - auxiliary ending

To the personal pronoun 나 (na) is not attached the nominative ending 가 [ga], but the auxiliary ending 는 (nu'n).

○ 저희가 [jo'hu'iga] we

explanation:

저희 + 가  
(jo'hu'i ga)

저희 (jo'hu'i) - personal pronoun we  
가 (ga) - nominative ending

○ 저희들이 (jo'hu'idu'ri) we

explanation:

저희 + 들 + 이  
(jo'hu'i du'r i)

저희 (jo'hu'i) - personal pronoun we  
들 (du'r) - plural ending  
이 (i) - nominative ending

The plural ending 들 (du'i) can be attached to the personal pronoun 저희 (jo'hu'i).

But in the meaning the personal pronouns 저희 (jo'hu'i) we and 저희들 (jo'hu'idu'i) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 저희들 (jo'hu'idu'i) is attached the nominative ending 이 (i) because the personal pronoun 저희들 (jo'hu'idu'i) ends in the consonant 르 (l).

○ 우리가 (uriga) we

explanation:

우리 + 가  
(uri ga)

우리 (uri) - personal pronoun we  
가 (ga) - nominative ending

○ 우리들이 (uridu'ri) we

explanation:

우리 + 들 + 이  
(uri du'r i)

우리 (uri) - personal pronoun we  
들 (du'r) - plural ending  
이 (i) - nominative ending

The plural ending 들 (du'i) can be attached to the per-

sonal pronoun 우리 (uri) .

But in the meaning the personal pronouns 우리 (uri) we and 우리들 (uridu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 우리들 (uridu'l) is attached the nominative ending 이 (i) because the personal pronoun 우리들 (uridu'l) ends in the consonant ㄹ (l) .

○ 네가 (nega) you

explanation:

네 + 가

(ne ga)

네 (ne) - personal pronoun you

가 (ga) - nominative ending

○ 너는 (no'nu'n) you

explanation:

너 + 는

(no' nu'n)

너 (no') - personal pronoun you

는 (nu'n) - auxiliary ending

○ 너희가 (no'hu'iga) you

explanation:

너희 + 가

(no'hu'i ga)

너희 (no'hu'i) - personal pronoun you

가 (ga) - nominative ending

○ 너희들이 (no'hu'idu'ri) you

explanation:

너희 + 들 + 이

(no'hu'i du'r i)



너희 (no'hu'i) - personal pronoun you

들 (du'r) - plural ending

이 (i) - nominative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 너희 (no'hu'i) .

But in the meaning the personal pronouns 너희 (no'hu'i) you and 너희들 (no'hu'idu'l) you are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 너희들 (no'hu'idu'l) is attached the nominative ending 이 (i) because the personal pronoun 너희들 (no'hu'idu'l) ends in the consonant 르 (l) .

## Word Order

### The subject

The subject usually lies at the beginning of the sentence.

for example:

버스기\*<sup>1</sup> 온다\*<sup>2</sup>.

(ppo'su'ga onda)

a bus comes

A bus comes.

explanation:

The speaker speaks to an inferior.

The noun 버스기 (ppo'su'ga) is the subject and lies at the beginning of the sentence.

\*<sup>1</sup>버스 + 가

(ppo'su' ga)

버스 (ppo'su') - noun bus

가 (ga) - nominative ending

\*<sup>2</sup>온다 (onda) is derived from the verb 오다 (oda) come.

오 + 다

(o da)

오 (o) - stem

다 (da) - ending

오 + 니다  
(o nda)

니다 (nda) - final declarative ending of the verb in the low form of courtesy

온다 (onda) (after contracting 오 (o) and 니 (n) )

## The predicate

The predicate always lies at the end of the sentence.

for example:

○ 제가\*<sup>1</sup> 평양에\*<sup>2</sup> 갑니다\*<sup>3</sup>.  
(jega pyo'ng-yang-e kannida)  
I Pyongyang to go  
I go to Pyongyang.

explanation:

The speaker speaks to a superior.

The word in the final declarative form of the verb 갑니다 (kannida) is the predicate and lies at the end of the sentence.

\*<sup>1</sup>제가 + 가  
(je ga)

제 (je) - personal pronoun I

가 (ga) - nominative ending

\*<sup>2</sup>평양 + 에  
(pyo'ng-yang e)

평양 (pyo'ng-yang) - noun Pyongyang

에 (e) - dative ending

\*<sup>3</sup>갑니다 (kannida) is derived from the verb 가다 (kada) go.

가 + 다  
(ka da)

가 (ka) - stem

다 (da) - ending

가 + ㅂ니다  
(ka mnida)

ㅂ니다 (mnida) - final declarative ending of the verb

in the most deferential form  
갑니다 (kamnida) (after contracting 가 (ga) and 다편 (p) )

- 내가 평양에 가오.  
(naega pyo'ng-yang-e kao)  
I Pyongyang to go  
I go to Pyongyang.

**explanation:**

The speaker speaks to a person at the same rank.

The word in the final declarative form of the verb 가오 (kao) is the predicate and lies at the end of the sentence.

- \* 가오 (kao) is derived from the verb 가다 (kada) go.

가 + 다  
(ka da)

가 (ka) - stem

다 (da) - ending

가 + 오  
(ka o)

오 (o) - final declarative ending of the verb in the middle form of courtesy

- 내가 평양에 간다.  
(naega pyo'ng-yang-e kanda)  
I Pyongyang to go  
I go to Pyongyang.

**explanation:**

The speaker speaks to an inferior.

The word in the final declarative form of the verb 간다 (kanda) is the predicate and lies at the end of the sentence.

- \* 간다 (kanda) is derived from the verb 가다 (kada) go.

가 + 다  
(ka da)

가 (ka) - stem

다 (da) - ending  
 가 + ㅓ다  
 (ka nda)  
 ㅓ다 (nda) - final declarative ending of the verb in  
 the low form of courtesy  
 간다 (kanda) (after contracting 가 (ka) and ㅓ (n) )

## Text

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.

- 제가            갑니다.  
 (jega            kamnida)  
 I                go  
 I go.



저는            갑니다.  
 (jo'nu'n        kamnida)  
 I                go  
 I go.

전                갑니다.  
 (jo'n            kamnida)  
 I                go  
 I go.

- 저희가        갑니다.  
 (jo'hu'iga      kamnida)  
 we              go  
 We go.

저희는        갑니다.  
 (jo'hu'inu'n    kamnida)  
 we              go  
 We go.

저희들이 갑니다.  
(jo'hu'idu'ri kamnida)  
we go  
We go.

- 당신이 갑니다.  
(tangsini kamnida)  
you go  
You go.

당신은 갑니다.  
(tangsinu'n kamnida)  
you go  
You go.

당신들은 갑니다.  
(tangsindu'ru'n kamnida)  
you go  
You go.

- 그가 갑니다.  
(ku'ga kamnida)  
he goes  
He goes.

그는 갑니다.  
(ku'nu'n kamnida)  
he goes  
He goes.

- 그 여자가 갑니다.  
(ku'nyo'jaga kamnida)  
that woman goes  
She goes.

그 여자는 갑니다.  
(ku'nyo'janu'n kamnida)

that woman goes  
She goes.

- 그들이 갑니다.  
(ku'du'ri kamnida)  
they go  
They go.

그들은 갑니다.  
(ku'du'ru'n kamnida)  
they go  
They go.

- 그 여자들이 갑니다.  
(ku' nyo'jadu'ri kamnida)  
those women go  
They go.

그 여자들은 갑니다.  
(ku' nyo'jadu'ru'n kamnida)  
those women go  
They go.

- When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.



- 내가 가오.  
(naega kao)  
I go  
I go.

나는 가오.  
(nanu'n kao)  
I go  
I go.

난            가오.  
(nan        kao)  
I            go  
I go.

- 우리가      가오.  
(uriga      kao)  
we          go  
We go.

우리는      가오.  
(urinu'n   kao)  
we          go  
We go.

- 당신이      가오.  
(tangsini   kao)  
you         go  
You go.

당신은      가오.  
(tangsину'n kao)  
you         go  
You go.

- 동무가      가오.  
(tongmuga   kao)  
comrade    go  
You go.

동무는      가오.  
(tongmunu'n kao)  
comrade    go  
You go.

- 당신들이    가오.  
(tangsindu'ri kao)

you                    go  
You go.

당신들은            가오.  
(tangsindu' ru'n kao)  
you                    go  
You go.

- 동무들이            가오.  
(tongmudu' ri kao)  
comrades            go  
You go.

동무들은            가오.  
(tongmudu' ru'n kao)  
comrades            go  
You go.

- 그가                가오.  
(kuga kao)  
he                    goes  
He goes.

그는                가오.  
(kunu'n kao)  
he                    goes  
He goes.

- 그        여자가        가오.  
(ku' nyo' jaga kao)  
that woman        goes  
She goes.

그        여자는        가오.  
(ku' nyo' janu'n kao)  
that woman        goes  
She goes.



- 그들이 가오.  
(ku'du'ri kao)  
they go  
They go.

그들은 가오.  
(ku'du'ru'n kao)  
they go  
They go.

- 그 여자들이 가오.  
(ku' nyo'jadu'ri kao)  
those women go  
They go.

그 여자들은 가오.  
(ku' nyo'jadu'ru'n kao)  
those women go  
They go.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.



- 내가 간다.  
(naega kanda)  
I go  
I go.

나는 간다.  
(nanu'n kanda)  
I go  
I go.

난 간다.  
(nan kanda)

이           go  
I go.

- 우리가 간다.  
(uriga kanda)  
we go  
We go.

우리는 간다.  
(urinu'n kanda)  
we go  
We go.

우린 간다.  
(urin kanda)  
we go  
We go.

- 네가 간다.  
(nega kanda)  
you go  
You go.

너는 간다.  
(no'nu'n kanda)  
you go  
You go.

넌 간다.  
(no'n kanda)  
you go  
You go.

- 동무가 간다.  
(tongmuga kanda)  
comrade go  
You go.

동무는 간다.  
(tongmunu'n kanda)  
comrade go  
You go.

- 너희가 간다.  
(no'hu'iga kanda)  
you go  
You go.

너희는 간다.  
(no'hu'inu'n kanda)  
you go  
You go.

- 동무들이 간다.  
(tongmudu'ri kanda)  
comrades go  
You go.

동무들은 간다.  
(tongmudu'ru'n kanda)  
comrades go  
You go.

- 그가 간다.  
(ku'ga kanda)  
he goes  
He goes.

그는 간다.  
(ku'nu'n kanda)  
he goes  
He goes.

- 그 여자가 간다.  
(ku'nyo'jaga kanda)

that woman goes  
She goes.

그 녀자는 간다.  
(ku' nyo' janu'n kanda)  
that woman goes  
She goes.

- 그들이 간다.  
(ku'du'ri kanda)  
they go  
They go.

그들은 간다.  
(ku'du'ru'n kanda)  
they go  
They go.

- 그 여자들이 간다.  
(ku' nyo' jadu'ri kanda)  
those women go  
They go.

그 여자들은 간다.  
(ku' nyo' jadu'ru'n kanda)  
those women go  
They go.

Lesson 9:

## The Intonation of Sentence

The kinds of sentence are indicated by whether the tone is rising or falling at the end of a sentence.

1. The falling tone is used at the end of a declarative sentence.

for example:

그가                    온다\*.  
(ku'ga                onda)  
he                     comes  
He comes.

explanation:

The speaker speaks to an inferior.

\* 온다 (onda) is derived from the verb 오다 (oda) come.

오 + 다  
(o     da)

오 (o) - stem

다 (da) - ending

오 + ㄴ다  
(o     nda)

ㄴ다 (nda) - final declarative ending of the verb in the low form of courtesy

온다 (onda) (after contracting 오 (o) and ㄴ (n) )

2. The rising tone is used at the end of an interrogative sentence.

for example:

그가                    오는가\*?  
(ku'ga                onu'nga)  
he                     comes?  
Is he coming?

**explanation:**

The speaker speaks to a person at the same rank.

\* 오는가 (onu'nga) is derived from the verb 오다 (oda) come.

오 + 다

(o da)

오 (o) - stem

다 (da) - ending

오 + 는가

(o nu'n-ga)

는가 (nu'n-ga) - final interrogative ending of the verb  
in the middle form of courtesy

But the interrogative word should be stressed when it appears in an interrogative sentence.

**for example:**

그가	언제	오는가?
(ku'ga	o'nje	onu'n-ga)
he	when	comes?

When is he coming?

3. The tone should be even to the end of a suggestive sentence.

**for example:**

→  
가자!

(kaja)

go let us!

Let us go!

**explanation:**

The speaker speaks to an inferior.

가자 (kaja) is derived from the verb 가다 (kada) go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + 자

(ka ja)

자 [ja] - final suggestive ending of the the verb in the low form of courtesy

4. The falling tone is used at the end of an imperative sentence.

for example:

가라!  
(kara)  
go!  
Go!

explanation:

The speaker speaks to an inferior.

가라 (kara) is derived from the verb 가다 (kada) go.

가 + 다  
(ka da)

가 (ka) - stem

다 (da) - ending

가 + 라  
(ka ra)

라 (ra) - final imperative ending of the verb in the low form of courtesy

5. The tone should be even to the end of an exclamatory sentence.

for example:

오, 조국이여\*!  
(o jogugiyoye'  
oh! fatherland!  
Oh! Fatherland!

explanation:

\* 조국 + 이여!

(jogug iyo')

조국 (jogug) - noun fatherland

이여 (iyo') - vocative ending to be used when the word to be declined ends in a consonant

In this example the word to be declined 조국 [joguk] ends in the consonant ㄱ (k) .

## The Final Interrogative Form of the Verb

When the speaker asks another person something, the final interrogative form of the verb is used.

for example:

당신이 갑니까?  
[tangsinini kamnikka]  
you go?  
Are you going?

explanation:

\* The final interrogative form 갑니까 [kamnikka] is derived from the infinitive 가다 [kada] go.

가 + 다  
(ka da)

가 [ka] - stem

다 [da] - ending

가 + 니까

(ka mnikka)

니까 [mnikka] - final interrogative ending of the verb in the most deferential form

갑니까 [kamnikka] (after contracting 가 [ka] and 니 [ni] )

When the stem of the verb ends in a vowel, 니까 [mnikka] is used.

In this example the stem 가 [ka] of the verb 가다 [kada] ends in the vowel ㅏ [a] . Therefore, 니까 [mnikka] is used here.

1. When a speaker speaks to a superior, the final interrogative form of the verb has the following form:

for example:



number person	singular
speaker	제가 편지를 씁니까*? (jega phyo'njiru'l ssu'mnikka) I the letter write? Am I writing the letter?
person addressed	당신이 편지를 씁니까? (tangsin'i phyo'njiru'l ssu'mnikka) you the letter write? Are you writing the letter?
person spoken about	그가 편지를 씁니까? (ku'ga phyo'njiru'l ssu'mnikka) he the letter writes? Is he writing the letter?  그 여자가 편지를 씁니까? (ku'nyo'jaga phyo'njiru'l ssu'mnikka) that woman the letter writes? Is she writing the letter?

number person	plural
speaker	우리가 편지를 씁니까? (uriga phyo'njiru'l ssu'mnikka) we letters write? Are we writing letters?
person addressed	당신들이 편지를 씁니까? (tangsinu'ri phyo'njiru'l ssu'mnikka) you letters write? Are you writing letters?
person spoken about	그들이 편지를 씁니까? (ku'du'ri phyo'njiru'l ssu'mnikka) they letters write? Are they writing letters?  그 여자들이 편지를 씁니까? (ku'nyo'jadu'ri phyo'njiru'l ssu'mnikka) those women letters write? Are they writing letters?

explanation:

\* The final interrogative form 씹니까 (ssu'mnikka) is derived from the infinitive 쓰다 (ssu'da) write.

쓰 + 다

[ssu' da]

쓰 [ssu'] - stem

다 [da] - ending

쓰 + ㅂ니까

[ssu' mnikka]

ㅂ니까 (mnikka) - final interrogative ending of the verb in the most deferential form

씹니까 (ssu'mnikka) (after contracting 쓰 [ssu'] and ㅂ [p])

When the stem of the verb ends in a vowel, ㅂ니까 (mnikka) is used.

In this example the stem 쓰 [ssu'] of the verb 쓰다 (ssu'da) ends in the vowel— [u']. Therefore, ㅂ니까 (mnikka) is used here.

for example:

number person	singular
speaker	제가 사과를 먹습니까*? [jega sagwaru'l mo'ksu'mnikka] I the apple eat? Am I eating the apple?
person addressed	당신이 사과를 먹습니까? [tangsini sagwaru'l mo'ksu'mnikka] you the apple eat? Are you eating the apple?
person spoken about	그가 사과를 먹습니까? [ku'ga sagwaru'l mo'ksu'mnikka] he the apple eats? Is he eating the apple?  그 여자가 사과를 먹습니까? [ku'nyo'jaga sagwaru'l mo'ksu'mnikka] that woman the apple eats? Is she eating the apple?

number person	plural
speaker	우리가 사과를 먹습니까? [uriga sagwaru'l mo'ksu'mnikka] we the apple eat? Are we eating the apple?
person addressed	당신들이 사과를 먹습니까? [tangsindu'ri sagwaru'l mo'ksu'mnikka] you the apple eat? Are you eating the apple?
person spoken about	그들이 사과를 먹습니까? [ku'du'ri sagwaru'l mo'ksu'mnikka]. they the apple eat? Are they eating the apple?  그 여자들이 사과를 먹습니까? [ku'nyo'jadu'ri sagwaru'l mo'ksu'mnikka] those women the apple eat? Are they eating the apple?

explanation:

- \* The final interrogative form 먹습니까 (mo'ksu'mnikka) is derived from the infinitive 먹다 (mo'kda) eat.

먹 + 다

[mo'k da]

먹 (mo'k) - stem

다 [da] - ending

먹 + 습니까

[mo'k su'mnikka]

습니까 (su'mnikka) - final interrogative ending of the verb in the most deferential form

When the stem of the verb ends in a consonant, 습니까 (su'mnikka) is used.

In this example the stem 먹 (mo'k) of the verb 먹다 (mo'kda) ends in the consonant ㄱ [k]. Therefore, 습니까 (su'mnikka) is used here.

2. When a speaker speaks to a person at the same rank, the final interrogative form of the verb has the following form:

for example:

number person	singular
speaker	<p>내가 편지를 쓰는가?            (naega phyo'njiru'l ssu'nu'n-ga)            I the letter write?            Am I writing the letter?</p>
person addressed	<p>당신이 편지를 쓰는가?            (tangsini phyo'njiru'l ssu'nu'n-ga)            you the letter write?            Are you writing the letter?</p>
person spoken about	<p>그가 편지를 쓰는가?            (kuga phyo'njiru'l ssu'nu'nga)            he the letter writes?            Is he writing the letter?</p> <p>그 여자가 편지를 쓰는가?            (ku' nyo'jaga phyo'njiru'l ssu'nu'n-ga)            that woman the letter writes?            Is she writing the letter?</p>

number person	plural		
speaker	우리가 편지를 (uriga phyo'njiru' l we letters	쓰는가? (ssu' nu' n-ga) write?	
person address- sed	당신들이 편지를 (tangsindu' ri phyo'njiru' l you letters	쓰는가? (ssu' nu' n-ga) write?	
person spoken about	그들이 편지를 (ku' du' ri phyo'njiru' l they letters	쓰는가? (ssu' nu' n-ga) write?	
	그 여자들이 편지를 (ku' nyo' jadu' ri phyo'njiru' l those women letters	쓰는가? (ssu' nu' n-ga) write?	

explanation:

- \* The final interrogative form 쓰는가 (ssu' nu' n-ga) is derived from the infinitive 쓰다 (ssu' da) write.

쓰 + 다

(ssu' da)

쓰 (ssu') - stem

다 (da) - ending

쓰 + 는가

(ssu' nu' n-ga)

는가 (nu' n-ga) - final interrogative ending of the verb  
in the middle form of courtesy

3. When a speaker speaks to an inferior, the final interrogative form of the verb has the following form:

for example:

number person	singular		
speaker	내가	편지를	쓰느냐? (naega phyo'njiru'l ssu'nu'-nya) I the letter write? Am I writing the letter?
person addressed	네가	편지를	쓰느냐? (nega phyo'njiru'l ssu'nu'-nya) you the letter write? Are you writing the letter?
person spoken about	그가	편지를	쓰느냐? (ku'ga phyo'njiru'l ssu'nu'-nya) he the letter writes? Is he writing the letter?
	그 여자	가 편지를	쓰느냐? (ku'nyo'jaga phyo'njiru'l ssu'nu'-nya) that woman the letter writes? Is she writing the letter?

number person	plural		
speaker	우리가	편지를	쓰느냐? (uriga phyo'njiru'l ssu'nu'-nya) we letters write? Are we writing letters?
person addressed	너희가	편지를	쓰느냐? (no'hu'iga phyo'njiru'l ssu'nu'-nya) you letters write? Are you writing letters?
person spoken about	그들이	편지를	쓰느냐? (ku'du'ri phyo'njiru'l ssu'nu'-nya) they letters write? Are they writing letters?
	그 여자	들이 편지를	쓰느냐? (ku'nyo'jadu'ri phyo'njiru'l ssu'nu'-nya) those women letters write? Are they writing letters?

explanation:

\* The final interrogative form 쓰느냐 (ssu'nu'-nya) is derived from the infinitive 쓰다 (ssu'da) write.

쓰 + 다

(ssu' da)

쓰 (ssu') - stem

다 (da) - ending

쓰 + 느냐

(ssu' nu'-nya)

느냐 (nu'-nya) - final interrogative ending of the verb in the low form of courtesy

### Table of Final Interrogative Endings of the Verb

Final interrogative endings of the verb		
the most deferential form	middle form of courtesy	low form of courtesy
버니까 / 습니까 (mnikka) (su'mnikka)	는가 (nu'n-ga)	느냐 (nu'-nya)

remarks:

We have indicated here only such final interrogative endings of the verb which are frequently used.

For the other final interrogative endings of the verb, please refer to the appendix.

### The Declension of the Noun in the Singular (Accusative, Dative)

The accusative for the question whom or what has the accusative ending: 를 (ru') , 을 (u') .

를 (ru' l) (when the word to be declined ends in a vowel)

을 (u' l) (when the word to be declined ends in a consonant)

for example:

○ 나무를 (namuru' l) tree

explanation:

나무 + 를

(namu ru' l)

나무 (namu) - noun tree

를 (ru' l) - accusative ending

○ 사람을 (saramu' l) man

explanation:

사람 + 을

(saram u' l)

사람 (saram) - noun man

을 (u' l) - accusative ending

The dative for the question **whom**, to **where**, **where** or **when** has the dative ending: **께** (kke) , **에게** (ege) , **에** (e) .

**께** (kke) (when a sense of respect is given to the word to be declined)

**에게** (ege) (when the word to be declined indicates an animate being)

**에** (e) (when the word to be declined indicates an inanimate being)

for example:

○ 아버님께 (abo' nimkke) to one's father

explanation:



아버님 + 께  
(abo'nim kke)  
아버님 (abo'nim) - noun father  
께 (kke) - dative ending

- 사람에게 (saramege) to a man

explanation:  
사람 + 에게  
(saram ege)  
사람 (saram) - noun man  
에게 (ege) - dative ending

- 나무에 (namue) to a tree

explanation:  
나무 + 에  
(namu e)  
나무 (namu) - noun tree  
에 (e) - dative ending

- 평양에 (pyo'ng-yang-e) to Pyongyang, in Pyongyang

explanation:  
평양 + 에  
(pyo'ng-yang e)  
평양 (pyo'ng-yang) - noun Pyongyang  
에 (e) - dative ending

- 낮에 (naje) in the daytime

explanation:  
낮 + 에  
(naj e)  
낮 (naj) - noun daytime  
에 (e) - dative ending

## The Declension of the Noun in the Plural (Accusative, Dative)

The accusative for the question **whom** or **what** has the accusative ending: **을** (u'l) .

**을** (u'l)

for example:

○ 나무들을 (namudu'ru'l) trees

explanation:

나무 + 들 + 을  
(namu du'r u'l)

나무 (namu) - noun tree

들 (du'r) - plural ending

을 (u'l) - accusative ending

○ 사람들을 (saramdu'ru'l) men

explanation:

사람 + 들 + 을  
(saram du'r u'l)

사람 (saram) - noun man

들 (du'r) - plural ending

을 (u'l) - accusative ending

The dative for question **whom**, **to where**, **where** or **when** has the dative ending: **에게** (kke) , **에게** (ege) , **에** (e) .

**에게** (kke) (when a sense of respect is given to the word to be declined)

**에게** (ege) (when the word to be declined indicates an animate being)

에 (e) (when the word to be declined indicates an inanimate being)

for example:

○ 아버님들께 (abo'nimdu'kke) to fathers

explanation:

아버님 + 들 + 께

(abo'nim du'l kke)

아버님 (abo'nim) - noun father

들 (du'l) - plural ending

께 (kke) - dative ending

○ 사람들에게 (saramdu'rege) to men

explanation:

사람 + 들 + 에게

(saram du'r ege)

사람 (saram) - noun man

들 (du'r) - plural ending

에게 (ege) - dative ending

○ 나무들에 (namudu're) to trees, on trees

explanation:

나무 + 들 + 에

(namu du'r e)

나무 (namu) - noun tree

들 (du'r) - plural ending

에 (e) - dative ending

## The Declension of the Personal Pronoun (Accusative, Dative)

The accusative for the question whom has the accusative ending: 를 (ru'l) , 을 (u'l) .

를 (ru' l) (when the word to be declined ends in a vowel)

을 (u' l) (when the word to be declined ends in a consonant)

for example:

○ 저를 (jo' ru' l) me

explanation:

저 + 를

(jo' ru' l)

저 (jo') - personal pronoun I

를 (ru' l) - accusative ending

○ 나를 (na ru' l) me

explanation:

나 + 를

(na ru' l)

나 (na) - personal pronoun I

를 (ru' l) - accusative ending

○ 저희를 (jo' hu' i ru' l) us

explanation:

저희 + 를

(jo' hu' i ru' l)

저희 (jo' hu' i) - personal pronoun we

를 (ru' l) - accusative ending

○ 저희들을 (jo' hu' i du' ru' l) us

explanation:

저희 + 들 + 을

(jo' hu' i du' r u' l)

저희 (jo' hu' i) - personal pronoun we

들 (du' r) - plural ending

을 (u' l) - accusative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 저희 (jo'hu'i) .

But in the meaning the personal pronouns 저희 (jo'hu'i) we and 저희들 (jo'hu'idu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 저희들 (jo'hu'idu'l) is attached the accusative ending 을 (u'l) because the personal pronoun 저희들 (jo'hu'idu'l) ends in the consonant ㄹ (l) .

○ 우리를 (uriru'l) us

explanation:

우리 + 를  
(uri ru'l)

우리 (uri) - personal pronoun we

를 (ru'l) - accusative ending

○ 우리들 (uridu'ru'l) us

explanation:

우리 + 들 + 을  
(uri du'r u'l)

우리 (uri) - personal pronoun we

들 (du'r) - plural ending

을 (u'l) - accusative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 우리 (uri) .

But in the meaning the personal pronouns 우리 (uri) we and 우리들 (uridu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 우리들 (uridu'l) is attached the accusative ending 을 (u'l) because the personal pronoun 우리들 (uridu'l) ends in the consonant ㄹ (l) .

○ 너를 (no'ru'l) you

explanation:

너 + 를  
(no' ru' l)

너 (no') - personal pronoun you

를 (ru' l) - accusative ending

- 너희를 (no' hu' iru' l) you

explanation:

너희 + 를  
(no' hu' i ru' l)

너희 (no' hu' i) - personal pronoun you

를 (ru' l) - accusative ending

- 너희들을 (no' hu' idu' ru' l) you

explanation:

너희 + 들 + 을  
(no' hu' i du' r u' l)

너희 (no' hu' i) - personal pronoun you

들 (du' r) - plural ending

을 (u' l) - accusative ending

The plural ending 들 (du' l) can be attached to the personal pronoun 너희 (no' hu' i) .

But in the meaning the personal pronouns 너희 (no' hu' i) you and 너희들 (no' hu' idu' l) you are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 너희들 (no' hu' idu' l) is attached the accusative ending 을 (u' l) because the personal pronoun 너희들 (no' hu' idu' l) ends in the consonant ㄹ (l) .

The dative for the question whom has the dative ending: **에게** (ege) .

**에게** (ege)

for example:

- 저**에게** (jo' ege) to me

explanation:

저 + 에게

(jo' ege)

저 (jo') - personal pronoun I

에게 (ege) - dative ending

○ 나에게 (na-egē) to me

explanation:

나 + 에게

(na ege)

나 (na) - personal pronoun I

에게 (ege) - dative ending

○ 저희에게 (jo'hu'iege) to us

explanation:

저희 + 에게

(jo'hu'i ege)

저희 (jo'hu'i) - personal pronoun we

에게 (ege) - dative ending

○ 저희들에게 (jo'hu'idu'rege) to us

explanation:

저희 + 들 + 에게

(jo'hu'i du'r ege)

저희 (jo'hu'i) - personal pronoun we

들 (du'r) - plural ending

에게 (ege) - dative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 저희 (jo'hu'i) .

But in the meaning the personal pronouns 저희 (jo'hu'i) we and 저희들 (jo'hu'idu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 저희들 (jo'hu'idu'l) is attached the dative ending 에게 (ege) .

○ 우리에게 (uriego) to us

explanation:

우리 + 에게  
(uri ege)

우리 (uri) - personal pronoun we  
에게 (ege) - dative ending

○ 우리들에게 (uridu'rege) (to) us

explanation:

우리 + 들 + 에게  
(uri du'r ege)

우리 (uri) - personal pronoun we  
들 (du'r) - plural ending  
에게 (ege) - dative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 우리 (uri).

But in the meaning the personal pronouns 우리 (uri) we and 우리들 (uridu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 우리들 (uridu'l) is attached the dative ending 에게 (ege).

○ 너에게 (no'ege) (to) you

explanation:

너 + 에게  
(no' ege)

너 (no') - personal pronoun you  
에게 (ege) - dative ending

○ 너희에게 (no'hu'iege) (to) you

explanation:

너희 + 에게  
(no'hu'i ege)



너희 (no'hu'i) - personal pronoun you  
에게 (ege) - dative ending

○ 너희들에게 (no'hu'idu'rege) (to) you

explanation:

너희 + 들 + 에게

(no'hu'i du'r ege)

너희 (no'hu'i) - personal pronoun you

들 (du'r) - plural ending

에게 (ege) - dative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 너희 (no'hu'i) .

But in the meaning the personal pronouns 너희 (no'hu'i) you and 너희들 (no'hu'idu'l) you are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 너희들 (no'hu'idu'l) is attached the dative ending 에게 (ege) .

## Adverbs of Négation

아니 (ani) / 안 (an) not (negation without condition and cause)

못 (mot) not (negation with condition and cause)

These adverbs lie mainly before verbs the meaning of which they deny.

for example:

○ 아니 (ani) / 안 (an) not (negation without condition and cause)

비는 아니옵니다\*.

(pinu'n aniomnida)

rain not comes

It is not raining.

explanation:

\* 아니옵니다 (aniomnida) is derived from adverb 아니 (ani) not and the verb 오다 (oda) come.

아니 + 오 + 다 not come

(ani o da)

아니 (ani) - adverb

오 (o) - stem

다 (da) - ending

아니 + 오 + ㅂ니다

(ani o mnida)

ㅂ니다 (mnida) - final declarative ending of the verb in the most deferential form

아니옵니다 (aniomnida) (after contracting 오 (o) and ㅂ (p) )

눈이 안옵니다\*.

(nuni anomnida)

snow not comes

It is not snowing.

explanation:

\* 안옵니다 (anomnida) is derived from the adverb 안 (an) not and the verb 오다 (oda) come.

안 + 오 + 다 not come

(an o da)

안 (an) - adverb not

오 (o) - stem

다 (da) - ending

안 + 오 + ㅂ니다.

(an o mnida)

ㅂ니다 (mnida) - final declarative ending of the verb in the most deferential form

안옵니다 (anomnida) (after contracting 오 (o) and ㅂ (p) )

○ 못 (mot) not (negation with condition and cause)

저는 못합니다\*.

(jo'nu'n motgamnida)

I cannot go

I cannot go.

explanation:

\* 못갑니다 (motgamnida) is derived from the adverb 못 (mot) not and the verb 가다 (kada) go.

못 + 가 + 다 cannot go

(mot ga da)

못 (mot) - adverb not

가 (ka) - stem

다 (da) - ending

못 + 가 + ㅂ니다

(mot ga mnida)

ㅂ니다 (mnida) - final declarative ending of the verb in the most deferential form

못갑니다 (motgamnida) (after contracting 가 (ka) and ㅂ (p) )

## The Interrogative Pronoun (which place, which time)

The interrogative pronoun indicating a place

**어디** (o'di) which place

어디 (o'di) which place is substantively used.

for example:

당신은 어디에\*1 갑니까\*2?

(tangsingu'n o'die kamnikka)

You which place to go?

Where are you going?

explanation:

\*1 어디 + 예

(o'di e)

어디 (o'di) - interrogative pronoun which place

에 (e) - dative ending

\*2 갑니까 (kamnikka) is derived from the verb 가다 (kada) go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + 받니까

(ka mnikka)

받니까 (mnikka) - final interrogative ending of the verb in the most deferential form

갑니까 (kamnikka) (after contracting 가 (ka) and 받 (p) )

The interrogative pronoun indicating time

언제 (o'nje) which time

언제 (o'nje) which time is substantively used.

for example:

그가 언제\*1 옵니까\*2 ?

[ku'ga o'nje omnikka]

he which time at comes?

When is he coming?

explanation:

\*1 The interrogative pronoun 언제 (o'nje) is in the dative form.

Accordingly the dative ending 에 (e) of the interrogative pronoun 언저에 (o'njee) which time at was omitted.

This is called the absolute case.

\*2 옵니까 (omnikka) is derived from the verb 오다 (oda) come.

오 + 다

(o da)

오 [o] - stem  
 다 (da) - ending  
 오 + 님니까  
 (o nmikka)  
 님니까 [nmikka] - final interrogative ending of the  
 verb in the most deferential form  
 옴니까 [omnikka] (after contracting 오 [o] and 님 [p])

## The Declension of the Interrogative Pronoun (Nominative, Accusative, Dative)

The declension of the interrogative pronoun is the same as with a noun.

The nominative of the interrogative pronoun has the nominative ending: **가** [ga], **이** [i].

**가** [ga] (when the word to be declined ends in a vowel)

**이** [i] (when the word to be declined ends in a consonant)

for example:

○ 누구**가** [nuguga] who

explanation:

누구 + 가

[nugu ga]

누구 (nugu) - interrogative pronoun who

가 (ga) - nominative ending

○ 무엇**이** [muo'si] what

explanation:

무엇 + 이

[muo's i]

무엇 [muo's] - interrogative pronoun what

이 [i] - nominative ending

The accusative of the interrogative pronoun has the accusa-

tive ending: **를** (ru'1) , **을** (u'1) .

**를** (ru'1) (when the word to be declined ends in a vowel)

**을** (u'1) (When the word to be declined ends in a consonant)

for example:

누구를 (nuguru'1) whom

explanation:

누구 + 를

(nugu ru'1)

누구 (nugu) - interrogative pronoun who

를 (ru'1) - accusative ending

The dative of the interrogative pronoun has the dative ending:  
**에게** (ege) , **에** (e) .

**에게** (ege) (when the word to be declined indicates an animate being)

**에** (e) (when the word to be declined indicates an inanimate being)

for example:

○ 누구에게 (nuguege) (to) whom

explanation:

누구 + 에게

(nugu ege)

누구 (nugu) - interrogative pronoun who

에게 (ege) - dative ending

○ 무엇에 (muo'se) what to

explanation:

무엇 + 에

(muo's e)

무엇 (muo's) - interrogative pronoun what

에 (e) - dative ending

## Yes, No

### 1. When the interrogator is superior to the person addressed:

for example:

- 동무는\*<sup>1</sup>      가는가\*<sup>2</sup>? (when the interrogator is superior  
[tongmu'nu'n    kanu'n-ga] to the person addressed who is an  
comrade          go?          adult)  
Are you going?

explanation:

\*<sup>1</sup>동무 + 는

(tongmu' nu'n)

동무 (tongmu) - noun comrade

는 (nu'n) - auxiliary ending

동무 (tongmu) is a noun. But it can be used as a personal pronoun with the meaning you.

\*<sup>2</sup>가는가 [kanu'n-ga] is derived from the verb 가다 (kada)  
go.

가 + 다

(ka    da)

가 [ka] - stem

다 [da] - ending

가 + 는가

(ka    nu'n-ga)

는가 (nu'n-ga) - final interrogative ending of the verb  
in the middle form of courtesy

- 너는\*<sup>1</sup>      가느냐\*<sup>2</sup>? (when the interrogator speaks to a  
[no'nu'n kanu'-nya]    child)  
you          go?  
Are you going?

explanation:

\*<sup>1</sup>너 + 는  
(no' nu'n)

너 (no') - personal pronoun you

는 (nu'n) - auxiliary ending

\*<sup>2</sup>가느냐 [kanu'-nya] is derived from 가다 [kada] go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + 느냐

(ka nu'-nya)

느냐 (nu'nya) - final interrogative ending of the verb  
in the low form of courtesy

예.

(ye)

yes

Yes.

explanation:

예 (ye) - exclamatory word

예 (ye) is the answer that one will go.

아니요.

(aniyo)

no

No.

explanation:

아니요 (aniyo) is the answer that one will not go.

아니 + 요

(ani yo)

아니 (ani) - adverb of negation no

요 (yo) - final declarative ending of the verbal form  
of the noun, pronoun or numeral in the middle form of  
courtesy (refer to the lesson 15)



- 동무는 안가는가\*? (when the interrogator is superior to the person addressed who is an adult)  
 (tongmunu'n an-ganu'n-ga) comrade not go?  
 Aren't you going?

explanation:

- \* 안가는가 (an-ganu'n-ga) is derived from the adverb 안 (an) not and the verb 가다 (kada) go.  
 안 + 가다 not go  
 (an gada)  
 안 (an) - adverb not  
 가다 (kada) - verb go  
 안 + 가 + 다  
 (an ga da)  
 가 (ga) - stem  
 다 (da) - ending  
 안 + 가 + 는가?  
 (an ga nu'n-ga)  
 는가 (nu'n-ga) -final interrogative ending of the verb in the middle form of courtesy

- 너는 안가느냐\*? (when the interrogator speaks to a child)  
 (no'nu'n an-ganu'-nya) you not go?  
 Aren't you going?

explanation:

- \* 안가느냐 (an-ganu'-nya) is derived from the adverb 안 (an) not and the verb 가다 (kada) go.  
 안 + 가다 not go  
 (an gada)  
 안 (an) - adverb not  
 가다 (gada) - verb go  
 안 + 가 + 다  
 (an ga da)  
 가 (ga) - stem  
 다 (da) - ending

안 + 가 + 느냐  
(an ga nu'nya)

느냐 (nu'nya) - final interrogative ending of the verb  
in the low form of courtesy

예.  
(ye)  
yes  
Yes.

explanation:

예 (ye) is the answer that one will not go.

The answer 예 (ye) is the affirmation of not go? In this case the answer in English would be no.

아니요.  
(aniyo)  
not  
No.

explanation:

아니요 (aniyo) is the answer that one will go.

The answer 아니요 (aniyo) is the negation of not go? In this case the answer in English would be yes.

## 2. When the interrogator and the person addressed are on an equal footing:

for example:

- 동무는\*<sup>1</sup> 가는가<sup>2</sup>? (between friends)  
(tongmunu'n kanu'n-ga)  
comrade go?  
Are you going?

explanation:

\*<sup>1</sup> 동무 + 는  
(tongmu nu'n)

동무 (tongmu) - noun comrade

는 (nu'n) - auxiliary ending

동무 (tongmu) is a noun. But it can be used as a personal pronoun with the meaning you.

\*<sup>2</sup>가는가 (kanu'n-ga) is derived from the verb 가다 (kada) go.

가 + 다

{ka ga}

가 (ka) - stem

다 (da) - ending

가 + 는가

{ka nu'n-ga}

는가 (nu'n-ga) - final interrogative ending of the verb in the middle form of courtesy

너는 가느냐\*? (between children)

{no'nu'n kanu'-nya}

you go?

Are you going?

explanation:

\* 가느냐 (kanu'-nya) is derived from the verb 가다 (kada) go.

가 + 다

{ka da}

가 (ka) - stem

다 (da) - ending

가 + 는냐

{ka nu'-nya}

는냐 (nu'-nya) - final interrogative ending of the verb in the low form of courtesy

응.

{u'ng}

yes

Yes.

explanation:

응 (u'ng) is the answer of one who will go. ;

아니.

(ani)

not

No.

explanation:

아니 (ani) is the answer of one who will not go.

- 동무는 안가는가\*? (between friends)  
(tongmunu'n an-ganu'n-ga)  
comrade not go?  
Aren't you going?

explanation:

\* 안가는가? (an-ganu'n-ga) is derived from the adverb 안 (an) not and the verb 가다 (kada) go.

안 + 가다 not go

(an gada)

안 (an) - adverb not

가다 (gada) - verb go

안 + 가 + 다

(an ga da)

가 (ga) - stem

다 (da) - ending

안 + 가 + 는가

(an ga nu'n-ga)

는가 (nu'n-ga) - final interrogative ending of the verb  
in the middle form of courtesy

너는 안가느냐\*? (between children)

(no'nu'n an-ganu'nya)

you not go?

Aren't you going?

explanation:

\* 안가느냐 (an-ganu'-nya) is derived from the adverb 안 (an) not and the verb 가다 (kada) go.

안 + 가다 not go

(an gada)

안 (an) - adverb not

가다 (kada) - verb go

안 + 가 + 다

(an ga da)

가 (ga) - stem

다 (da) - ending

안 + 가 + 느냐

(an ga nu'-nya)

느냐 (nu'-nya) -final interrogative ending of the verb  
in the low form of courtesy

응.

(u'ng)

yes

Yes.

explanation:

응 (u'ng) is the answer of one who will not go.

The answer 응 (u'ng) is the affirmation of not go?

In this case the answer in English would be no.

아니.

(ani)

not

No.

explanation:

아니 (ani) is the answer of one who will go.

The answer 아니 (ani) is the negation of not go? In this case the answer in English would be yes.

3. When the interrogator is inferior to the person addressed:

for example:

- 당신은 갑니까\*?  
(tangsinu'n kamnikka)  
you go?  
Are you going?

explanation:

- \* 갑니까 (kamnikka) is derived from the verb 가다 (kada)  
go.  
가 + 다  
(ka da)  
가 (ka) - stem  
다 (da) - ending  
가 + ㅁ니까  
(ka mnikka)  
ㅁ니까 (mnikka) - final interrogative ending of the  
verb in the most deferential form  
갑니까 (kamnikka) (after contracting 가 (ka) and ㅁ (p) )

- 아버지는\*<sup>1</sup> 가십니까\*<sup>2</sup>?  
(abo'jinu'n kasimnikka)  
father go?  
Are you going, father?

explanation:

- \*<sup>1</sup> 아버지 + 는  
(abo'ji nu'n)  
아버지 (abo'ji) - noun father  
는 (nu'n) - auxiliary ending  
In Korean we do not use the personal pronoun such as you when we speak to a respected person. Instead, we use the denomination of his position in the family or society, such as father, mother and Mr.  
\*<sup>2</sup> 가십니까 (kasimnikka) is derived from the verb 가다 (ka

da) go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + 시 + 니까

(ka si mnikka)

시 (si) - ending of respect (refer to the lesson 19)

니까 (mnikka) - final interrogative ending of the verb in the most deferential form

가십니까 (kasimnikka) (after contracting 시 (si) and 니 (p) )

응.

(u'ng)

yes

Yes.

explanation:

응 (u'ng) is the answer of one who will go.

아니.

(ani)

not

No.

explanation:

아니 (ani) is the answer of one who will not go.

○ 당신은 안가십니까\*?  
(tangsinu'n an-gasimnikka)

you not go?

Aren't you going?

explanation:

\* 안가십니까 (an-gasimnikka) is derived from the adverb 안 (an) not and the verb 가다 (kada) go.

안 + 가다 not go

(an gada)

안 (an) - adverb not

가다 (kada) - verb go

안 + 가 + 다

(an ga da)

가 (ga) - stem

다 (da) - ending

안 + 가 + 시 + ㅁ니까

(an ga si mnikka)

시 (si) - ending of respect

ㅁ니까 (mnikka) - final interrogative ending of the verb in the most deferential form

안가십니까 (an-gasimnikka) (after contracting 시 (si) and ㅁ (p) )

아버지는 안가십니까?

(abo'jinu'n an-gasimnikka).

father not go?

Aren't you going, father?

explanation:

\* 안가십니까 (an-gasimnikka) is derived from the adverb 안 (an) not and the verb 가다 (kada) go.

안 + 가다 not go

(an gada)

안 (an) - adverb not

가다 (kada) - verb go

안 + 가 + 다

(an ga da)

가 (ga) - stem

다 (da) - ending

안 + 가 + 시 + ㅁ니까

(an ga si mnikka)

시 (si) - ending of respect

ㅁ니까 (mnikka) - final interrogative ending of the verb in the most deferential form



안가십니까 (an-gasimnikka) (after contracting 시 (si)  
and ㅂ (p) )

응.  
(u'ng)  
yes  
Yes.

explanation:

응 (u'ng) is the answer of one who will not go.  
The answer 응 (u'ng) is the affirmation of not go?. In  
this case the answer in English would be no.

아니.  
(ani)  
not  
No.

explanation:

아니 (ani) is the answer of one who will go. In this case  
the answer in English would be yes.

## Word Order

### The predicate

The word in the final interrogative form of the verb in the  
sentence is the predicate, and it lies at the end of the sen-  
tence.

for example:

○ 당신이<sup>1</sup> 어디에<sup>2</sup> 갑니까<sup>3</sup>?  
(tangsini o'die kamnikka)  
you which place to go?  
Where are you going?

explanation:

The speaker speaks to a superior.

The final interrogative form **갑니까** (kamnikka) in the sentence is the predicate, and it lies at the end of the sentence.

\*<sup>1</sup> 당신 + 이

(tangsin i)

당신 (tangsin) - noun you

이 (i) - nominative ending

\*<sup>2</sup> 어디 + 에

(o'di e)

어디 (o'di) - interrogative pronoun which place

에 (e) - dative ending

\*<sup>3</sup> **갑니까** (kamnikka) is derived from the verb **가다** (kada) go.

가 + 다

(ka ga)

가 (ka) - stem

다 (da) - ending

가 + **ㅁ니까**

(ka mnikka)

**ㅁ니까** (mnikka) - final interrogative ending of the verb in the most deferential form

**갑니까** (kamnikka) (after contracting 가 (ka) and ㅁ (p) )

- 당신이            어디에            **가는가**?
- (tangsin-i    o'die            kanu'n-ga)
- you            which place to go?
- Where are you going?

explanation:

The speaker speaks to a person at the same rank.

The final interrogative form **가는가** (kanu'n-ga) in the sentence is the predicate, and it lies at the end of the sentence.

\* **가는가** (kanu'n-ga) is derived from the verb **가다** (kada) go.

가 + 다

{ka da}

가 {ka} - stem

다 {da} - ending

가 + 는가

{ka nu'n-ga}

는가 {nu'n-ga} -final interrogative ending of the verb  
in the middle form of courtesy

- 네가 어디에 가느냐?  
{nega o'die kanu'nya}  
you which place to go?  
Where are you going?

explanation:

The speaker speaks to an inferior.

The final interrogative form 가느냐 {kanu'-nya} in the sentence is the predicate, and it lies at the end of the sentence.

- \* 가느냐 {kanu'-nya} is derived from the verb 가다 {kada} go.

가 + 다

{ka da}

가 {ka} - stem

다 {da} - ending

가 + 느냐

{ka nu'-nya}

느냐 {nu'-nya} -final interrogative ending of the verb  
in the low form of courtesy.

## The object

The object in the form of the accusative lies between the subject and the predicate.

for example:

당신이<sup>1</sup> 편지를<sup>2</sup> 씁니까<sup>3</sup>?

[tangsini phyo'njiru'l ssu'mnikka]

you a letter write?

Are you writing a letter?

explanation:

The speaker speaks to a superior.

편지를 (phyo'njiru'l) in the form of the accusative is the object, and it lies between the subject 당신이 (tangsini) and the predicate 씁니까 (ssu'mnikka).

\*<sup>1</sup>당신 + 이

[tangsini]

당신 (tangsini) - noun you

이 (i) - nominative ending

\*<sup>2</sup>편지 + 를

[phyo'nji ru'l]

편지 (phyo'nji) - noun letter

를 (ru'l) - accusative ending

\*<sup>3</sup>씁니까 (ssu'mnikka) is derived from the verb 쓰다 (ssu'da) write.

쓰 + 다

[ssu'da]

쓰 (ssu') - stem

다 (da) - ending

쓰 + 니까

[ssu'mnikka]

니까 (nikka) - final interrogative ending of the verb in the most deferential form

씁니까 (ssu'mnikka) (after contracting 쓰 (ssu' and 니 (p) )

The object in the form of the dative lies between the subject and the predicate.

for example:

당신이 누구에게 편지를 씁니까?

[tangsini nuguege phyo'njiru'l ssu'mnikka]

you whom to a letter write?

Whom are you writing a letter?

explanation:

The speaker speaks to a superior.

누구에게 (nuguege) in the form of the dative is the object, and it lies between the subject 당신이 (tangsini) and the predicate 씩니까 (ssu'mnikka).

\* 누구 + 에게

(nugu ege)

누구 (nugu) - interrogative pronoun who

에게 (ege) - dative ending

## Text

### 1

When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.

- 제가 갑니까?

[jega kamnikka]

I go?

Am I going?



예, 당신이 갑니다.

[ye tangsini kamnida]

yes you go

Yes, you are going.

아니요, 당신이 안갑니다.

[aniyo tangsini an-gamnida]

no you not go

No, you are not going.

- 당신이 갑니까?

[tangsini kamnikka]

you go?  
Are you going?

예, 제가 갑니다.  
(ye jega kamnida)  
yes I go  
Yes, I am going.

아니요. 제가 안갑니다.  
(aniyo jega an-gamnida)  
no I not go  
No, I am not going.

- 그가 갑니까?  
(ku'ga kamnikka)  
he goes?  
Is he going?

예, 그가 갑니다.  
(ye ku'ga kamnida)  
yes he goes  
Yes, he is going.

아니요, 그가 안갑니다.  
(aniyo ku'ga an-gamnida)  
no he not goes  
No, he is not going.

- 그 여자가 갑니까?  
(ku' nyo'jaga kamnikka)  
that woman goes?  
Is she going?

예, 그 여자가 갑니다.  
(ye ku' nyo'jaga kamnida)  
yes that woman goes  
Yes, she is going.

아니요, 그 여자가 안갑니다.  
(aniyo ku' nyo' jaga an-gamnida)  
no that woman not goes  
No, she is not going.

- 우리가 갑니까?  
(uriga kamnikka)  
we go?  
Are we going?

예, 당신들이 갑니다.  
(ye tangsindu'ri kamnida)  
yes you go  
Yes, you are going.

아니요, 당신들이 안갑니다.  
(aniyo tangsindu'ri an-gamnida)  
no you not go  
No, you are not going.

- 당신들이 갑니까?  
(tangsindu'ri kamnikka)  
you go?  
Are you going?

예, 우리가 갑니다.  
(ye uriga kamnida)  
yes we go  
Yes, we are going.

아니요, 우리가 안갑니다.  
(aniyo uriga an-gamnida)  
no we not go  
No, we are not going.

- 그들이 갑니까?  
(ku'du'ri kamnikka)

they go?  
Are they going?

예, 그들이 갑니다.  
(ye ku'du'ri kamnida)  
yes they go  
Yes, they are going.

아니요, 그들이 안갑니다.  
(aniyo ku'du'ri an-gamnida)  
no they not go  
No, they are not going.

- 그 녀자들이 갑니까?  
(ku' nyo'jadu'ri kamnikka)  
those women go?  
Are they going?

예, 그 녀자들이 갑니다.  
(ye ku' nyo'jadu'ri kamnida)  
yes those women go  
Yes, they are going.

아니요, 그 녀자들이 안갑니다.  
(aniyo ku' nyo'jadu'ri an-gamnida)  
no those women not go  
No, they are not going.

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.

- 제가 갑니까?  
(jega kamnikka)  
I go?  
Am I going?





응, 네가 간다.  
(u'ng nega kanda)  
yes you go  
Yes, you are going.

아니, 네가 안간다\*.  
(ani nega an-ganda)  
no you not go  
No, you are not going.

explanation:

- \* 안간다 (an-ganda) is derived from the adverb 안 (an) not and the verb 가다 (gada) go.

안 + 가다 not go

(an gada)

안 (an) - adverb not

가다 (gada) - verb go

안 + 화 + 다

(an ga da)

가 (ga) - stem

다 (da) - ending

안 + 가 + ㅓ다

(an ga nda)

ㅓ다 (nda) - final declarative ending of the verb in the low form of courtesy

안간다 (an-ganda) (after contracting 가 (ga) and ㅓ (n) )

- 아버지가 가십니까?  
(abo'jiga kasimnikka)  
father go?  
Are you going, father?

응, 내가 간다.  
(u'ng naega kanda)  
yes I go  
Yes, I am going.

아니, 내가 안간다.  
(ani naega an-ganda)  
no I not go  
No, I am not going.

- 그가 갑니까?  
(ku'ga kamnikka)  
he goes?  
Is he going?

응, 그가 갑니다.  
(u'ng ku'ga kanda)  
yes he goes  
Yes, he is going.

아니, 그가 안갑니다.  
(ani ku'ga an-ganda)  
no he not goes  
No, he is not going.

- 그 여자가 갑니까?  
(ku' nyo'jaga kamnikka)  
that woman goes?  
Is she going?

응, 그 여자가 갑니다.  
(u'ng ku' nyo'jaga kanda)  
yes that woman goes  
Yes, she is going.

아니, 그 여자가 안갑니다.  
(ani ku' nyo'jaga an-ganda)  
no that woman not goes  
No, she is not going.

- 우리가 갑니까?  
(uriga kamnikka)

we go?  
Are we going?

응, 너희가 간다.  
(u'ng no'hu'iga kanda)  
yes you go  
Yes, you are going.

아니, 너희가 안간다.  
(ani no'hu'iga an-ganda)  
no you not go  
No, you are not going.

- 아버지들이 가십니까?  
(abo'jidu'ri kasimnikka)  
fathers go?  
Are you going, fathers?

응, 우리가 간다.  
(u'ng uriga kanda)  
yes we go  
Yes, we are going.

아니, 우리가 안간다.  
(ani uriga an-ganda)  
no we not go  
No, we are not going.

- 그들이 갑니까?  
(ku'du'ri kamnikka)  
they go?  
Are they going?

응, 그들이 간다.  
(u'ng ku'du'ri kanda)  
yes they go  
Yes, they are going.

아니, 그들이 안간다.  
(ani ku'du'ri an-ganda)  
no they not go  
No, they are not going.

- 그 녀자들이 갑니까?  
(ku' nyo'jadu'ri kamnikka)  
those women go?  
Are they going?

응, 그 녀자들이 간다.  
(u'ng ku' nyo'jadu'ri kanda)  
yes those women go  
Yes, they are going.

아니, 그 녀자들이 안간다.  
(ani ku' nyo'jadu'ri an-ganda)  
no those women not go  
No, they are not going.

• When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.

- 내가 가는가?  
(naega kanu'n-ga)  
I go?  
Am I going?



응, 동무가 가오.  
(u'ng tongmuga kao)  
yes comrade go  
Yes, you are going.

아니, 동무가 안가오.

(ani tongmuga an-gao)  
no comrade not go  
No, you are not going.

explanation:

\* 안가오 (an-gao) is derived from the adverb 안 (an) not and the verb 가다 (gada) go.

안 + 가다 not go

(an gada)

안 (an) - adverb not

가다 (gada) - verb go

안 + 가 + 다

(an ga da)

가 (ga) - stem

다 (da) - ending

안 + 가 + 오

(an ga o)

오 (o) - final declarative ending of the verb in the middle form of courtesy

- 동무가 가는가?  
(tongmuga kanu'n-ga)  
comrade go?  
Are you going?

응, 내가 가오.  
(u'ng naega kao)  
yes I go  
Yes, I am going.

아니, 내가 안가오.  
(ani naega an-gao)  
no I not go  
No, I am not going.

- 그가 가는가?  
(ku'ga kanu'n-ga)

he goes?  
Is he going?

응, 그가 가요.  
(u'ng ku'ga kao)  
yes he goes  
Yes, he is going.

아니, 그가 안가요.  
(ani ku'ga an-gao)  
no he not goes  
No, he is not going.

- 그 여자가 가는가?  
(ku' nyo'jaga kanu'n-ga)  
that woman goes?  
Is she going?

응, 그 여자가 가요.  
(u'ng ku' nyo'jaga kao)  
yes that woman goes  
Yes, she is going.

아니, 그 여자가 안가요.  
(ani ku' nyo'jaga an-gao)  
no that woman not goes  
No, she is not going.

- 우리가 가는가?  
(uriga kanu'n-ga)  
we go?  
Are we going?

응, 당신들이 가요.  
(u'ng tangsindu'ri kao)  
yes you go  
Yes, you are going.

아니, 당신들이 안가요.  
(ani tangsindu'ri an-gao)  
no you not go  
No, you are not going.

- 동무들이 가는가?  
(tongmudu'ri kanu'n-ga)  
comrades go?  
Are you going?

응, 우리가 가요.  
(u'ng uriga kao)  
yes we go  
Yes, we are going.

아니, 우리가 안가요.  
(ani uriga an-gao)  
no we not go  
No, we are not going.

- 그들이 가는가?  
(ku'du'ri kanu'n-ga)  
they go?  
Are they going?

응, 그들이 가요.  
(u'ng ku'du'ri kao)  
yes they go  
Yes, they are going.

아니, 그들이 안가요.  
(ani ku'du'ri an-gao)  
no they not go  
No, they are not going.

- 그 여자들이 가는가?  
(ku' nyo'jadu'ri kanu'n-ga)

those women go?  
Are they going?

응, 그 녀자들이 가오.  
(u'ng ku' nyo' jadu'ri kao)  
yes those women go  
Yes, they are going.

아니, 그 녀자들이 안가오.  
(ani ku' nyo' jadu'ri an-gao)  
no those women not go  
No, they are not going.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy. When answering, the person addressed expresses courtesy for the speaker by the most deferential form.

- 네가 가느냐?  
(naega kanu'-nya)  
I go?  
Am I going?



예, 당신이 갑니다.  
(ye tangsini kamnida)  
yes you go  
Yes, you are going.

아니요, 당신이 안갑니다.  
(aniyo tangsini an-gamnida)  
no you not go  
No, you are not going.

- 네가 가느냐?  
(nega kanu'-nya)  
you go?  
Are you going?



예, 제가 갑니다.  
(ye jega kamnida)  
yes I go  
Yes, I am going.

아니요, 제가 안갑니다.  
(aniyo jega an-gamnida)  
no I not go  
No, I am not going.

- 그가 가느냐?  
(ku'ga kanu'-nya)  
he goes?  
Is he going?

예, 그가 갑니다.  
(ye ku'ga kamnida)  
yes he goes  
Yes, he is going.

아니요, 그가 안갑니다.  
(aniyo ku'ga an-gamnida)  
no he not goes  
No, he is not going.

- 그 여자가 가느냐?  
(ku' nyo'jaga kanu'-nya)  
that woman goes?  
Is she going?

예, 그 여자가 갑니다.  
(ye ku' nyo'jaga kamnida)  
yes that woman goes  
Yes, she is going.

아니요, 그 여자가 안갑니다.  
(aniyo ku' nyo'jaga an-gamnida)

no that woman not goes  
No, she is not going.

- 우리가 가느냐?  
(uriga kanu'-nya)  
we go?  
Are we going?

예, 당신들이 갑니다.  
(ye tangsindu'ri kamnida)  
yes you go  
Yes, you are going.

아니요, 당신들이 안갑니다.  
(aniyo tangsindu'ri an-gamnida)  
no you not go  
No, you are not going.

- 너희가 가느냐?  
(no'hu'iga kanu'-nya)  
you go?  
Are you going?

예, 우리가 갑니다.  
(ye uriga kamnida)  
yes we go  
Yes, we are going.

아니요, 우리가 안갑니다.  
(aniyo uriga an-gamnida)  
no we not go  
No, we are not going.

- 그들이 가느냐?  
(ku'du'ri kanu'-nya)  
they go?  
Are they going?

예, 그들이 갑니다.  
(ye ku'du'ri kamnida)  
yes they go  
Yes, they are going.

아니요, 그들이 안갑니다.  
(aniyo ku'du'ri an-gamnida)  
no they not go  
No, they are not going.

- 그 녀자들이 가느냐?  
(ku' nyo'jadu'ri kanu'-nya)  
those women go?  
Are they going?

예, 그 녀자들이 갑니다.  
(ye ku' nyo'jadu'ri kamnida)  
yes those women go  
Yes, they are going.

아니요, 그 녀자들이  
(aniyo ku' nyo'jadu'ri  
no those women  
안갑니다.  
an-gamnida)  
not go  
No, they are not going.

## 2

When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.

- 제가 편지를 씁니까?  
 (jega phyo'njiru'l ssu'mnikka)  
 I a letter write?  
 Am I writing a letter?



예, 당신이 편지를  
 [ye tangsini phyo'ngjiru'l]  
 yes you a letter  
 씁니다\*<sup>1</sup>.  
 ssu'mnida)  
 write  
 Yes, you are writing a letter.

아니요, 당신이 편지를  
 [aniyo tangsini phyo'njiru'l]  
 no you a letter  
 안씁니다\*<sup>2</sup>.  
 anssu'mnida)  
 not write  
 No, you are not writing a letter.

explanation:

\*<sup>1</sup>씁니다 (ssu'mnida) is derived from the verb 쓰다 (ssu'da) write.

쓰 + 다

{ssu' da}

쓰 (ssu') - stem

다 (da) - ending

쓰 + 니다

{ssu' mnida}

니다 (mnida) - final declarative ending of the verb in the most deferential form

씁니다 (ssu'mnida) (after contracting 쓰 (ssu') and

니 (p) )

\*<sup>2</sup>안씁니다 (anssu'mnida) is derived from the adverb 안 (an) not and the verb 쓰다 (ssu'da) write.

안 + 쓰다 not write

[an ssu'da]

안 [an] - adverb not

쓰다 [ssu'da] - verb write

안 + 쓰 + 다

[an ssu' da]

쓰 [ssu'] - stem

다 [da] - ending

안 + 쓰 + ㅂ니다

[an ssu' mnida]

ㅂ니다 [mnida] - final declarative ending of the verb  
in the most deferential form

안씀니다 [anssu'mnida] (after contracting 쓰 [ssu'] and  
ㅂ [p])

- 당신이 그에게 편지를 씁니까?  
 [tangsini ku'ege phyo'njiru'l ssu'mnikka]  
 you him to a letter write?  
 Are you writing a letter to him?

예, 제가 그에게 편지를  
 [ye jega ku'ege phyo'njiru'l]  
 yes I him to a letter

씁니다.  
 ssu'mnida  
 write

Yes, I am writing a letter to him.

아니요, 제가 그에게 편지를  
 [aniyo jega ku'ege phyo'njiru'l]  
 no I him to a letter

안씁니다.  
 anssu'mnida  
 not write

No, I am not writing a letter to him.

- 그가 당신에게 편지를 씁니까?

(ku'ga tangsinege phyo'njiru'l ssu'mnikka)  
he you to a letter writes?  
Is he writing a letter to you?

예, 그가 저에게 편지를 씁니다.  
(ye ku'ga jo'ege phyo'jiru'l ssu'mnida)  
yes he me to a letter writes  
Yes, he is writing a letter to me.

아니요, 그가 저에게 편지를 안씁니다.  
(aniyo ku'ga jo'ege phyo'njiru'l anssu'mnida)  
no he me to a letter not writes  
No, he is not writing a letter to me.

- 그 여자가 당신에게 편지를 씁니까?  
(ku' nyo'jaga tangsinege phyo'njiru'l ssu'mnikka)  
that woman you to a letter writes?  
Is she writing a letter to you?

예, 그 여자가 저에게 편지를  
(ye ku' nyo'jaga jo'ege phyo'njiru'l  
yes that woman me to a letter  
씁니다.  
ssu'mnida)  
writes  
Yes, she is writing a letter to me.

아니요, 그 여자가 저에게 편지를  
(aniyo ku' nyo'jaga jo'ege phyo'njiru'l  
no that woman me to a letter  
안씁니다.  
anssu'mnida)  
not writes  
No, she is not writing a letter to me.

- 우리가 편지를 씁니까?  
(uriga phyo'njiru'l ssu'mnikka)

we letters write?  
Are we writing letters?

예, 당신들이 편지를 씁니다.  
{ye tangsindu'ri phyo'njiru'l ssu'mnida}  
yes you letters write  
Yes, you are writing letters.

아니요, 당신들이 편지를 안씁니다.  
{aniyo tangsindu'ri phyo'njiru'l anssu'mnida}  
no you letters not write  
No, you are not writing letters.

- 당신들이 그들에게 편지를 씁니까?  
{tangsindu'ri ku'du'rege phyo'njiru'l ssu'mnikka}  
you them to letters write?  
Are you writing letters to them?

예, 우리가 그들에게 편지를 씁니다.  
{ye uriga ku'du'rege phyo'njiru'l ssu'mnida}  
yes we them to letters write  
Yes, we are writing letters to them.

아니요, 우리가 그들에게 편지를 안씁니다.  
{aniyo uriga ku'du'rege phyo'njiru'l anssu'mnida}  
no we them to letters not write  
No, we are not writing letters to them.

- 그들이 당신들에게 편지를 씁니까?  
{ku'du'ri tangsindu'rege phyo'njiru'l ssu'mnikka}  
they you to letters write?  
Are they writing letters to you?

예, 그들이 우리에게 편지를 씁니다.  
{ye ku'du'ri uriege phyo'njiru'l ssu'mnida}  
yes they us to letters write  
Yes, they are writing letters to us.

아니요, 그들이 우리에게 편지를 안습니다.  
 (aniyo ku'du'ri uriege phyo'njiru'l anssu'mnida)  
 no they us to letters not write  
 No, they are not writing letters to us.

- 그 녀자들이 당신들에게 편지를 씁니까?  
 (ku' nyo'jadu'ri tangsindu'rege phyo'njiru'l ssu'mnikka)  
 those women you to letters write?  
 Are they writing letters to you?

예, 그 녀자들이 우리에게 편지를  
 (ye ku' nyo'jadu'ri uriege phyo'njiru'l  
 yes those women us to letters  
 씁니다.  
 ssu'mnida)  
 write

Yes, they are writing letters to us.

아니요, 그 녀자들이 우리에게 편지를  
 (aniyo ku' nyo'jadu'ri uriege phyo'njiru'l  
 no those women us to letters  
 안습니다.  
 anssu'mnida)  
 not write

No, they are not writing letters to us.

· When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.

- 제가 편지를 씁니까?  
 (jega phyo'njiru'l ssu'mnikka)  
 I a letter write?  
 Am I writing a letter?





응, 네가 편지를 쓴다\*<sup>1</sup>.  
 (u'ng nega phyo'njiru'l ssu'nda)  
 yes you a letter write  
 Yes, you are writing a letter.

아니, 네가 편지를 안쓴다\*<sup>2</sup>.  
 (ani nega phyo'njiru'l ansu'nda)  
 : no you a letter not write  
 No, you are not writing a letter.

explanation:

\*<sup>1</sup>쓴다 (ssu'nda) is derived from the verb 쓰다 (ssu'da) write.

쓰 + 다

(ssu' da)

쓰 (ssu') - stem

다 (da) - ending

쓰 + ㄴ다

(ssu' nda)

ㄴ다 (nda) - final declarative ending of the verb in the low form of courtesy

쓴다 (ssu'nda) (after contracting 쓰 (ssu') and ㄴ (n) )

\*<sup>2</sup>안쓴다 (anssu'nda) is derived from the adverb 안 (an) not and the verb 쓰다 (ssu'da) write.

안 + 쓰다 not write

(an ssu'da)

안 (an) - adverb not

쓰다 (ssu'da) - verb write

안 + 쓰 + 다

(an ssu' da)

쓰 (ssu') - stem

다 (da) - ending

안 + 쓰 + ㄴ다

(an ssu' nda)

ㄴ다 (nda) - final declarative ending of the verb in the low form of courtesy

안쓰는다 (anssu'nda) (after contracting 쓰 (ssu') and L (n) )

- 아버지가 그에게 편지를 쓰십니까\*?  
(abo'jiga ku'ege phyo'njiru'l ssu'simnikka)  
father him to a letter write?  
Are you writing a letter to him, father?

응, 내가 그에게 편지를 쓴다.  
(u'ng naega ku'ege phyo'njiru'l ssu'nda)  
yes I him to a letter write  
Yes, I am writing a letter to him.

아니, 내가 그에게 편지를 안쓰는다.  
(ani naega ku'ege phyo'njiru'l anssu'nda)  
no I him to a letter not write  
No, I am not writing a letter to him.

explanation:

\* 쓰십니까 (ssu'simnikka) is derived from the verb 쓰다 (ssu'da) write.

쓰 + 다

(ssu' da)

쓰 (ssu') - stem

다 (da) - ending

쓰 + 시 + ㅁ니까

(ssu' si mnikka)

시 (si) - ending of respect

ㅁ니까 (mnikka) - final interrogative ending of the verb in the most deferential form

쓰십니까 (ssu'simnikka) (after contracting 시 (si) and ㅁ (p) )

- 그가 당신에게 편지를 씁니까?  
(ku'ga tangsinege phyo'njiru'l ssu'mnikka)  
he you to a letter writes?  
Is he writing a letter to you?

응, 그가 나에게 편지를 쓴다.  
(u'ng ku'ga na-ege phyo'njiru'l ssu'nda)  
yes he me to a letter writes  
Yes, he is writing a letter to me.

아니, 그가 나에게 편지를 안쓴다.  
(ani ku'ga na-ege phyo'njiru'l anssu'nda)  
no he me to a letter not writes  
No, he is not writing a letter to me.

- 그 여자가 당신에게 편지를 씁니까?  
(ku' nyo'jaga tangsinege phyo'njiru'l ssu'mnikka)  
that woman you to a letter writes?  
Is she writing a letter to you?

응, 그 여자가 나에게 편지를 쓴다.  
(u'ng ku' nyo'jaga na-ege phyo'njiru'l ssu'nda)  
yes that woman me to a letter writes  
Yes, she is writing a letter to me.

아니, 그 여자가 나에게 편지를 안쓴다.  
(ani ku' nyo'jaga na-ege phyo'njiru'l anssu'nda)  
no that woman me to a letter not writes  
No, she is not writing a letter to me.

- 우리가 편지를 씁니까?  
(uriga phyo'njiru'l ssu'mnikka)  
we letters write?  
Are we writing letters?

응, 너희가 편지를 쓴다.  
(u'ng no'hu'iga phyo'njiru'l ssu'nda)  
yes you letters write  
Yes, you are writing letters.

아니, 너희가 편지를 안쓴다.  
(ani no'hu'iga phyo'njiru'l anssu'nda)

no you letters not write  
No, you are not writing letters.

- 아버지들이 그들에게 편지를 쓰십니까?  
(abo'jidu'ri ku'du'rege phyo'njiru'l ssu'simnikka)  
fathers them to letters write?  
Are you writing letters to them, fathers?

응, 우리가 그들에게 편지를 쓴다.  
(u'ng uriga ku'du'rege phyo'njiru'l ssu'nda)  
yes we them to letters write  
Yes, we are writing letters to them.

아니, 우리가 그들에게 편지를 안쓴다.  
(ani uriga ku'du'rege phyo'njiru'l anssu'nda)  
no we them to letters not write  
No, we are not writing letters to them.

- 그들이 당신들에게 편지를 씁니까?  
(ku'du'ri tangsindu'rege phyo'njiru'l ssu'mnikka)  
they you to letters write?  
Are they writing letters to you?

응, 그들이 우리에게 편지를 쓴다.  
(u'ng ku'du'ri uriege phyo'njiru'l ssu'nda)  
yes they us to letters write  
Yes, they are writing letters

아니, 그들이 우리에게 편지를 안쓴다.  
(ani ku'du'ri uriege phyo'njiru'l anssu'nda)  
no they us to letters not write  
No, they are not writing letters to us.

- 그 여자들이 당신들에게 편지를 씁니까?  
(ku'nyo'jadu'ri tangsindu'rege phyo'njiru'l ssu'mnikka)  
those women you to letters write?  
Are they writing letters to you?

응, 그 녀자들이 우리에게 편지를 쓴다.  
 (u'ng ku' nyo'jadu'ri uriege phyo'njiru'l ssu'nda )  
 yes those women us to letters write  
 Yes, they are writing letters to us.

아니, 그 녀자들이 우리에게 편지를 안쓴다.  
 (ani ku' nyo'jadu'ri uriege phyo'njiru'l anssu'nda)  
 no those women us to letters not write  
 No, they are not writing letters to us.

When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.

- 내가 편지를 쓰는가?  
 (naega phyo'njiru'l ssu'nu'n-ga)  
 I a letter write?  
 Am I writing a letter?



응, 동무가 편지를 쓰오\*1.  
 (u'ng tongmuga phyo'njiru'l ssu'o)  
 yes comrade a letter write  
 Yes, you are writing a letter.

아니, 동무가 편지를 안쓰오\*2.  
 (ani tongmuga phyo'njiru'l anssu'o)  
 no comrade letter not write  
 No, you are not writing a letter.

explanation:

\*1 쓰오 (ssu'o) is derived from the verb 쓰다 (ssu'da) write.

쓰 + 다

(ssu' da)

쓰 (ssu') - stem

다 (da) - ending

쓰 + 오  
(ssu' o)

오 (o) - final declarative ending of the verb in the middle form of courtesy.

\*<sup>2</sup>안쓰오 (anssu'o) is derived from the adverb 안 (an) not and the verb 쓰다 (ssu'da) write.

안 + 쓰다 not write  
(an ssuda)

안 (an) - adverb not

쓰다 (ssu'da) - verb write

안 + 쓰 + 다  
(an ssu' da)

쓰 (ssu') - stem

다 (da) - ending

안 + 쓰 + 오  
(an ssu' o)

오 (o) - final declarative ending of the verb in the middle form of courtesy.

- 동무가 그에게 편지를 쓰는가?  
 (tongmuga ku'ege phyo'njiru'l ssu'nu'n-ga)  
 comrade him to a letter write?  
 Are you writing a letter to him?

응, 내가 그에게 편지를 쓰오\*<sup>1</sup>.  
 (u'ng naega ku'ege phyo'njiru'l ssu'o)  
 yes I him to a letter write  
 Yes, I am writing a letter to him.

아니, 내가 그에게 편지를 안쓰오\*<sup>2</sup>.  
 (ani naega ku'ege phyo'njiru'l anssu'o)  
 no I him to a letter not write  
 No, I am not writing a letter to him.

explanation:

\*<sup>1</sup>쓰오 (ssu'o) is derived from the verb 쓰다 (ssu'da)

write.

쓰 + 다

[ssu' da]

쓰 [ssu'] - stem

다 [da] - ending

쓰 + 오

[ssu' o]

오 [o] - final declarative ending of the verb in the middle form of courtesy

\*<sup>2</sup>안쓰오 [anssu'o] is derived from the adverb 안 [an] not and the verb 쓰다 [ssu'da] write.

안 + 쓰다 not write

[an ssu'da]

안 [an] - adverb not

쓰다 [ssu'da] - verb write

안 + 쓰 + 다

[an ssu' da]

쓰 [ssu'] - stem

다 [da] - ending

안 + 쓰 + 오

[an ssu' o]

오 [o] - final declarative ending of the verb in the middle form of courtesy

- 그가 동무에게 편지를 쓰는가?  
[ku'ga tongmuege phyo'njiru'l ssu'nu'n-ga]  
he comrade to a letter writes?  
Is he writing a letter to you?

응, 그가 나에게 편지를 쓰오.  
[u'ng ku'ga na-ege phyo'njiru'l ssu'o]  
yes he me to a letter writes  
Yes, he is writing a letter to me.

아니, 그가 나에게 편지를 안쓰오.  
[ani ku'ga na-ege phyo'njiru'l anssu'o]  
no he me to a letter not writes

No, he is not writing a letter to me.

- 그 여자가 동무에게 편지를 쓰는가?  
(ku' nyo'jaga tongmuege phyo'njiru' l ssu'nu'n-ga)  
that woman comrade to a letter writes?  
Is she writing a letter to you?

응, 그 여자가 나에게 편지를 쓰요.  
(u'ng ku' nyo'jaga na-ege phyo'njiru' l ssu'o)  
yes that woman me to a letter writes  
Yes, she is writing a letter to me.

아니, 그 여자가 나에게 편지를 안쓰요.  
(ani ku' nyo'jaga na-ege phyo'njiru' l anssu'o)  
no that woman me to a letter not writes  
No, she is not writing a letter to me.

- 우리가 편지를 쓰는가?  
(uriga phyo'njiru' l ssu'nu'n-ga)  
we letters write?  
Are we writing letters?

응, 당신들이 편지를 쓰요.  
(u'ng tangsindu'ri phyo'njiru' l ssu'o)  
yes you letters write  
Yes, you are writing letters.

아니, 당신들이 편지를 안쓰요.  
(ani tangsindu'ri phyo'njiru' l anssu'o)  
no you letters not write  
No, you are not writing letters.

- 동무들이 그들에게 편지를 쓰는가?  
(tongmudu'ri ku'du'rege phyo'njiru' l ssu'nu'n-ga)  
comrades them to letters write?  
Are you writing letters to them?



응, 우리가 그들에게 편지를 쓰요.  
 (u'ng uriga ku'du'rege phyo'njiru'l ssu'o)  
 yes we them to letters write  
 Yes, we are writing letters to them.

아니, 우리가 그들에게 편지를 안쓰요.  
 (ani uriga ku'du'rege phyo'njiru'l anssu'o)  
 no we them to letters not write  
 No, we are not writing letters to them.

- 그들이 동무들에게 편지를 쓰는가?  
 (ku'du'ri tonmudu'rege phyo'njiru'l ssu'nu'n-ga)  
 they comrades to letters write?  
 Are they writing letters to you?

응, 그들이 우리에게 편지를 쓰요.  
 (u'ng ku'du'ri uriege phyo'njiru'l ssu'o)  
 yes they us to letters write  
 Yes, they are writing letters to us.

아니, 그들이 우리에게 편지를 안쓰요.  
 (ani ku'du'ri uriege phyo'njiru'l anssu'o)  
 no they us to letters not write  
 No, they are not writing letters to us.

- 그 녀자들이 동무들에게 편지를 쓰는가?  
 (ku' nyo'jadu'ri tongmudu'rege phyo'njiru'l ssu'nu'n-ga)  
 those women comrades to letters write?  
 Are they writing letters to you?

응, 그 녀자들이 우리에게 편지를 쓰요.  
 (u'ng ku' nyo'jadu'ri uriege phyo'njiru'l ssu'o)  
 yes those women us to letters write  
 Yes, they are writing letters to us.

아니, 그 녀자들이 우리에게 편지를 안쓰요.  
 (ani ku' nyo'jadu'ri uriege phyo'njiru'l anssu'o)

no those women us to letters not write  
 No, they are not writing letters to us.

When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form.

- 내가 편지를 쓰느냐?  
 (naega phyo'njiru'l ssu'nu'-nya)  
 I a letter write?  
 Am I writing a letter?



예, 당신이 편지를 씁니다.  
 (ye tangsini phyo'njiru'l ssu'mnida)  
 yes you a letter write  
 Yes, you are writing a letter.

아니요, 당신이 편지를 안씁니다.  
 (aniyo tangsini phyo'njiru'l anssu'mnida)  
 no you a letter not write  
 No, you are not writing a letter.

explanation:

\* 쓰느냐 (ssu'nu'-nya) is derived from the verb 쓰다 (ssu'da) write.

쓰 + 다

(ssu' da)

쓰 (ssu') - stem

다 (da) - ending

쓰 + 느냐

(ssu' nu'-nya)

느냐 (nu'-nya) -final interrogative ending of the verb in the low form of courtesy

- 네가 그에게 편지를 쓰느냐?  
 (nega kuege phyonjiru'l ssu'nu'-nya)

you him to a letter write?  
Are you writing a letter to him?

예, 제가 그에게 편지를 씁니다.  
(ye jega ku'ege phyo'njiru'l ssu'mnida)  
yes I him to a letter write  
Yes, I am writing a letter to him.

아니요, 제가 그에게 편지를 안씁니다.  
(aniyo jega ku'ege phyo'njiru'l anssu'mnida)  
no I him to a letter not write  
No, I am not writing a letter to him.

- 그가 너에게 편지를 쓰느냐?  
(ku'ga no'ege phyo'njiru'l ssu'nu'-nya)  
he you to a letter writes?  
Is he writing a letter to you.

예, 그가 저에게 편지를 씁니다.  
(ye ku'ga jo'ege phyo'njiru'l ssu'mnida)  
yes he me to a letter writes  
Yes, he is writing a letter to me.

아니요, 그가 저에게 편지를 안씁니다.  
(aniyo ku'ga jo'ege phyo'njiru'l anssu'mnida)  
no he me to a letter not writes  
No, he is not writing a letter to me.

- 그 여자가 너에게 편지를 쓰느냐?  
(ku nyo'jaga no'ege phyo'njiru'l ssu'nu'-nya)  
that woman you to a letter writes?  
Is she writing a letter to you?

예, 그 여자가 저에게 편지를 씁니다.  
(ye ku' nyo'jaga jo'ege phyo'njiru'l ssu'mnida)  
yes that woman me to a letter writes  
Yes, she is writing a letter to me.

아니요, 그 여자가 저에게 편지를 안 씁니다.  
 [aniyo ku' nyo' jaga Jo' ege' phyo' njiru' l anssu' mnida]  
 no that woman me to a letter not writes  
 No, she is not writing a letter to me.

- 우리가 편지를 쓰느냐?  
 [uriga phyo' njiru' l ssu' nu' -nya]  
 we letters write?  
 Are we writing letters?

예, 당신들이 편지를 씁니다.  
 [ye tangsindu' ri phyo' njiru' l ssu' mnida]  
 yes you letters write  
 Yes, you are writing letters.

아니요, 당신들이 편지를 안 씁니다.  
 [aniyo tangsindu' ri phyo' njiru' l anssu' mnida]  
 no you letters not write  
 No, you are not writing letters.

- 너희가 그들에게 편지를 쓰느냐?  
 [no' hu' iga ku' du' rege phyo' njiru' l ssu' nu' -nya]  
 you them to letters write?  
 Are you writing letters to them?

예, 우리가 그들에게 편지를 씁니다.  
 [ye uriga ku' du' rege phyo' njiru' l ssu' mnida]  
 yes we them to letters write  
 Yes, we are writing letters to them.

아니요, 우리가 그들에게 편지를 안 씁니다.  
 [aniyo uriga ku' du' rege phyo' njiru' l anssu' mnida]  
 no we them to letters not write  
 No, we are not writing letters to them.

- 그들이 너희에게 편지를 쓰느냐?  
 [ku' du' ri no' hu' iege phyo' njiru' l ssu' nu' -nya]

they you to letters write?  
Are they writing letters to you?

예, 그들이 저희에게 편지를 씁니다.  
(ye ku'du'ri jo'hu'iege phyo'njiru'l ssu'mnida)  
yes they us to letters write  
Yes, they are writing letters to us.

아니요, 그들이 저희에게 편지를 안씁니다.  
(aniyo ku'du'ri jo'hu'iege phyo'njiru'l anssu'mnida)  
no they us to letters not write  
No, they are not writing letters to us.

- 그 녀자들이 너희에게 편지를 쓰느냐?  
(ku' nyo'jadu'ri no'hu'iege phyo'njiru'l ssu'nu'-nya)  
those women you to letters write?  
Are they writing letters to you?

예, 그 녀자들이 저희에게 편지를 씁니다.  
(ye ku' nyo'jadu'ri jo'hu'iege phyo'njiru'l ssu'mnida)  
yes those women us to letters write  
Yes, they are writing letters to us.

아니요, 그 녀자들이 저희에게 편지를  
(aniyo ku' nyo'jadu'ri jo'hu'iege phyo'njiru'l  
no those women us to letters

안씁니다.  
anssu'mnida)  
not write

No, they are not writing letters to us.

### 3

When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for

the speaker by the most deferential form, too.

- 누가 옵니까\*<sup>1</sup>?  
(nuguga omnikka)  
who comes?  
Who comes?



그가 옵니다\*<sup>2</sup>.  
(ku'ga omnida)  
he comes  
He comes.

explanation:

- \*<sup>1</sup>옵니까 (omnikka) is derived from the verb 오다 (oda) come.

오 + 다  
(o da)

오 (o) - stem  
다 (da) - ending

오 + 버니까  
(o mnikka)

버니까 (mnikka) - final interrogative ending of the verb in the most deferential form

옵니까 (omnikka) (after contracting 오 (o) and 버 (p) )

- \*<sup>2</sup>옵니다 (omnida) is derived from the verb 오다 (oda) come.

오 + 다  
(o da)

오 (o) - stem  
다 (da) - ending

오 + 버니다  
(o mnida)

버니다 (mnida) - final declarative ending of the verb in the most deferential form

옵니다 (omnida) (after contracting 오 (o) and 버 (p) )

- 무엇이 옵니까?  
(muo'si omnikka)

what comes?  
What comes?

버스가\* 옵니다.  
(ppo'su'ga omnida)  
a bus comes  
A bus comes.

explanation:

\* 버스 + 가  
(ppo'su' ga)  
버스 (ppo'su') - noun bus  
가 (ga) - nominative ending

- 당신은 어디에 갑니까?  
(tangsinu'n o'die kannikka)  
you which place to go?  
Where are you going?

저는 집에\* 갑니다.  
(jo'nu'n jibe kannida)  
I home to go  
I am going home.

explanation:

\* 집 + 에  
(jib e)  
집 (jib) - noun home  
에 (e) - dative ending

- 당신은 언제 갑니까?  
(tangsinu'n o'nje kannikka)  
you at which time go?  
When are you going?

저는 오늘 갑니다.  
(jo'nu'n onu' kamnida)

!                    today    go  
I am going today.

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.

- 누구가        옵니까?  
  (nuguga    omnikka)  
  who        comes?  
  Who comes?



그가        온다.  
(ku'ga    onda)  
he        comes.  
He comes.

- 무엇이        옵니까?  
  (muc'si    omnikka)  
  what        comes?  
  What comes?

버스가        온다.  
(ppo'su'ga    onda)  
a bus        comes  
A bus comes.

- 당신은        어디에                    갑니까?  
  (tangsinu'n    o'die                    kamnikka)  
  you            which place to        go?                    ;  
  Where are you going?

나는        집에        간다.  
(nanu'n    jibe        kanda)



I home to go  
I am going home.

- 당신은 언제 갑니까?  
(tangsinu'n o'nje kamnikka)  
you which time at go?  
When are you going?

나는 오늘 간다.  
(nanu'n onu'l kanda)  
I today go  
I am going today.

When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.

- 누가 오는가\*<sup>1</sup>?  
(nuguga onu'n-ga)  
who comes?  
Who comes?



그가 오오\*<sup>2</sup>.  
(kuga oo)  
he comes  
He comes.

explanation:

\*<sup>1</sup>오는가 (onu'n-ga) is derived from the verb 오다 (oda) come.

오 + 다  
(o da)

오 (o) - stem

다 (da) - ending

오 + 는가

(o nu'n-ga)

는가 (nu'n-ga) - final interrogative ending of the verb in the middle form of courtesy

\*<sup>2</sup>오오 (oo) - is derived from the verb 오다 (oda) come.

오 + 다

(o da)

오 (o) - stem

다 (da) - ending

오 + 오

(o o)

오 (o) - final declarative ending of the verb in the middle form of courtesy

- 무엇이 오는가?

(muo'si onu'n-ga)

what comes?

What comes?

버스가 오오.

(ppo'su'ga oo)

a bus comes

A bus comes.

- 동무는

어디에

가는가?

(tongmunu'n

o'die

kanu'n-ga)

comrade

which place to

go?

Where are you going?

나는 집에 가오.

(nanu'n jibe kao)

I home to go

I am going home.

- 동무는

언제

가는가?

(tongmunu'n

o'nje

kanu'n-ga)

comrade            which time at go?  
When are you going?

나는        오늘        가오.  
(nanu'n    onu'l    kao)  
|            today    go  
I am going today.

When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form.

-    누가        오느냐?  
     (nuguga    onu'-nya)  
     who        comes?  
     Who comes?



그가        옵니다.  
(kuga        omnida)  
he        comes  
He comes.

explanation:

\* 오느냐 (onu'-nya) is derived from the verb 오다 (oda) come.

오 + 다  
(o        da)

오 (o) - stem  
다 (da) - ending

오 + 느냐  
(o        nu'-nya)

느냐 (nu'-nya) - final interrogative ending of the verb in the low form of courtesy

-    무엇이        오느냐?  
     (muo'si      onu'-nya)

what comes?  
What comes?

버스가 옵니다.  
(ppo'su'ga omnida)  
a bus comes  
A bus comes.

- 너는 어디에 가느냐?  
(no'nu'n o'die kanu'-nya)  
you which place to go?  
Where are you going?

저는 집에 갑니다.  
(jo'nu'n jibe .kamnida)  
I home to go  
I am going home.

- 너는 언제 가느냐?  
(no'nu'n o'nje kanu'-nya)  
you which time at go?  
When are you going?

저는 오늘 갑니다.  
(jo'nu'n onu'l .kamnida)  
I today go  
I am going today.

Lesson 10:

## The Change of Sounds (*Assimilation*)

### The assimilation of sound

The assimilation of sound means that a sound in a word is pronounced, under the influence of its foregoing or following sound, same as or alike to its foregoing or following sound.

There are three assimilations of sound:

#### 1. The assimilation of sonants ㄴ [n] , ㅁ [m] , ㄹ [r]

- 1) The sounds ㄱ [k] , ㄲ [kk] and ㅋ [kh] are pronounced ㅇ [ng] before a sonant.

for example:

○ 독립 [tokrip] independence  
[통립] [tongrip] (as a result of the assimilation of the sonant ㄹ [r] )

○ 뒀는다 [taknu'nda] polish  
[답는다] [tangnu'nda] (as a result of the assimilation of the sonant ㄴ [n] )

○ 부엌문 [puo'kmun] kitchen door  
[부엌문] [puo'ngmun] (as a result of the assimilation of the sonant ㅁ [m] )

- 2) The sound ㅍ [p] and ㅑ [ph] are pronounced ㅁ [m] before a sonant.

for example:

○ 법령 [popry'o'ng] law  
[뵤령] [pomry'o'ng] (as a result of the assimilation of the

sonant ㄹ (r) )

- 앞문 (apmun) front door  
(암문) (ammun) (as a result of the assimilation of the sonant ㅁ (m) )

3) The sounds ㄷ (t) , ㅌ (th) , ㅈ (j) , ㅊ (ch) , ㅅ (s) and ㅆ (ss) are pronounced ㄴ (n) before a sonant.

for example:

- 맏누이 (matnui) the eldest sister  
(만누이) (mannui) (as a result of the assimilation of the sonant ㄴ (n) )
- 밭머리 (patmo'ri) ' edge of a field  
(반머리) (panmo'ri) (as a result of the assimilation of the sonant ㅁ (m) )
- 젖먹이 (jo'tmo'gi) suckling  
(전먹이) (jo'nmo'gi) (as a result of the assimilation of the sonant ㅁ (m) )
- 꽃망울 (kkotmang-ul) flower bud  
(꼰망울) (kkonmang-ul) (as a result of the assimilation of the sonant ㅁ (m) )
- 잣나무 (jatnamu) pine-nut tree  
(잔나무) (jannamu) (as a result of the assimilation of the sonant ㄴ (n) )
- 있느냐 (itnu'-nya) is there?  
(인느냐) (innu'-nya) (as a result of the assimilation of the sonant ㄴ (n) )

## 2. The assimilation of the sound ㄹ (l)

1) The sound ㄴ (n) is pronounced ㄹ (l) before the sound ㄹ

(1) .

for example:

단련 (tanlyo'n) training  
[달련] (tallyo'n) (as a result of the assimilation of the sonant ㄹ (l) )

2) The sound ㄴ (n) is pronounced ㄹ (l) after the sound ㄹ (l) .

for example:

설날 (so'nal) New Year's Day  
[설랄] (so'llal) (as a result of the assimilation of the sonant ㄹ (l) )

### 3. The assimilation of the palatal

1) The sound ㄷ (d) is pronounced ㅈ (j) before the palatal | (i) .

for example:

해돋이 (haedodi) sunrise  
[해돋이] (haedoji) (as a result of the assimilation of the palatal | (i) )

2) The sound ㅌ (th) is pronounced ㅊ (ch) before the palatal | (i) .

for example:

한결같이 (han-gyo'lgathi) unanimously  
[한결같이] (han-gyo'lgachi) (as a result of the assimilation of the palatal | (i) )

## The Final Suggestive Form of the Verb

When the speaker requires the person addressed to do some action together with him, the final suggestive form of the verb

is used.

for example:

우리가 **가자\***.  
(uriga kaja)  
we go let us  
Let us go!

explanation:

The speaker speaks to an inferior.

\* The final suggestive form **가자** (kaja) is derived from the infinitive **가다** (kada) go.

가 + 다  
(ka da)

가 (ka) - stem

다 (da) - ending

가 + 자  
(ka ja)

자 (ja) - final suggestive ending of the verb in the low form of courtesy

1. When a speaker speaks to a superior, the final suggestive form of the verb has the following form:

for example:

영화를 **봅시다\***.  
(yo'ng hwaru'1 popsida)  
the film see let us  
Let us see the film!

explanation:

\* **봅시다** (popsida) is derived from the verb **보다** (poda) see.

보 + 다  
(po da)

보 (po) - stem

다 (da) - ending



보 + 하시다  
[po psida]

하시다 [psida] - final suggestive ending of the verb in the most deferential form

봅시다 [popsida] (after contracting 보 [po] and 하 [p])

2. When a speaker speaks to a person at the same rank, the final suggestive form has the following form:

for example:

오전에\*<sup>1</sup> 가세\*<sup>2</sup>.

[ojo'ne kase]

morning in go let us

Let us go in the morning!

explanation:

\*<sup>1</sup>오전 + 에

[ojo'n e]

오전 [ojo'n] - noun morning

에 [e] - dative ending

\*<sup>2</sup>가세 [kase] is derived from the verb 가다 [kada] go.

가 + 다

[ka da]

가 [ka] - stem

다 [da] - ending

가 + 세

[ka se]

세 [se] - final suggestive ending of the verb in the middle form of courtesy

3. When a speaker speaks to an inferior, the final suggestive form of the verb has the following form:

for example:

여성들의\*<sup>1</sup>

권리를

옹호하자\*<sup>2</sup>!

{nyo'so'ngdu'ru'i kwo'lliru'l onghohaja }  
 women of the right defend let us  
 Let us defend women's rights!

explanation:

The speaker speaks to an inferior.

The low form of courtesy can be used without meaning of courtesy in a literary style, too.

\*<sup>1</sup>녀성 + 들 + 의  
 [nyo'so'ng du'r u'i]

녀성 (nyo'so'ng) - noun woman

들 (du'r) - plural ending

의 (u'i) - genitive ending

\*<sup>2</sup>옹호하자 (onghohaja) is derived from the verb 옹호하다 (onghohada) defend.

옹호하 + 다

[onghoha da]

옹호하 (onghoha) - stem

다 (da) - ending

옹호하 + 자

[onghoha ja]

자 (ja) - final suggestive ending of the verb in the low form of courtesy

## Table of Final Suggestive Endings of the Verb

Final suggestive endings of the verb		
the most deferential form	middle form of courtesy	low form of courtesy
ㅂ시다 (psida)	세 (se)	자 (ja)

remarks:

We have indicated here only such final suggestive endings of

the verb which are frequently used.

For the other final suggestive endings of the verb, please refer to the appendix.

## The Adverb

According to their meaning or function adverbs in Korean fall into the following categories:

### 1. Adverbs which include words pointing out some characteristic feature of an action

These adverbs are very closely connected with the verbs which they modify.

for example:

- **깊이** [kiphi] deeply
- **높이** [nophi] highly
- **넓리** [no'lli] widely
- **반가이** [pan-gai] gladly
- **천천히** [chonchoni] slowly
- **자주** [Jaju] often
- **힘껏** [himkko't] with all one's strength
- **가까이** [kakkai] near
- **늘** [nu'l] always
- **멀리** [mo'lli] far
- **이미** [imi] already

for example:

자주\*<sup>1</sup> 오다\*<sup>2</sup>

[jaju oda]

often come

often come

explanation:

\*<sup>1</sup>자주 (jaju) - adverb often

\*<sup>2</sup>오다 (oda) - verb come

## 2. Adverbs which include words pointing out some characteristic feature of a state.

These adverbs are very closely connected with the adjectives which they modify.

for example:

○ 대단히 (taedani) very

○ 아주 (aju) very

○ 상당히 (sangdang-i) fairly

○ 거의 (ko'u'i) nearly

○ 좀 (jom) a little

○ 약간 (yakkan) a little

○ 꽤 (kkwae) fairly

○ 이리 (iri) so; thus

for example:

대단히\*<sup>1</sup> 좋다\*<sup>2</sup>

[taedani jotha]

very good

very good

explanation:

\*<sup>1</sup>대단히 (taedani) - adverb very

\*<sup>2</sup>좋다 (joha) - adjective good

### 3. Adverbs which are related to the sentence as a whole

These adverbs are very closely connected with sentences as a whole.

These adverbs denote such modality as conviction, assumption, surmise, doubt and will.

for example:

- 물론 (mullon) of course
- 결코 (kyo'lkho) never
- 정말 (jo'ngmal) indeed
- 사실 (sasil) really
- 만약 (manyak) if, when
- 만일 (manil) if, when
- 비록 (pirok) although
- 도대체 (todaeché) on earth
- 음당 (ungdang) naturally

### 4. Adverbs which include words expressing both onomatopoeic and mimetic words

These adverbs are very closely connected with the verbs which they modify. Besides, they are used as the attribute in close relation to nouns or as the predicate in sentences.

for example:

- 쿵 [khung] bang
- 꼬끼오 [kkokkio] cock-a-doodle-doo
- 쿵 [khwang] bounce
- 하하 [haha] ha ha
- 뭉게뭉게 [mung-gemung-ge] densely

## 5. Connecting adverbs

These adverbs connect some parts of sentence.

for example:

- 및 [mit] and
- 겸 [kyo'm] and concurrently
- 또한 [ttohan] also

## 6. Adverbs of negation

These adverbs lie mainly before verbs the meaning of which they deny.

for example:

- 아니 [ani] / 안 [an] not (negation without condition and cause)
- 못 [mot] not (negation with condition and cause)

Adverbs have diverse lexical meaning and, besides differ from each other in their structure. Some of them are single words, whereas others are derivatives.

### 1. Single adverbs:

for example:

- 잘 (jal) good, often
- 매우 (maeu) very
- 몸소 (momso) personally

## 2. Derivatives:

These are formed by attaching **이** (i) or **히** (hi) to the root of the adjective.

- 1) By attaching the suffix **이** (i)

for example:

깊이 (kiphi) deeply

explanation:

깊이 (kiphi) is derived from the adjective 깊다 (kipda) deep.

깊 + 다  
(kip da)

깊 (kip) - stem

다 (da) - ending

깊 + 이  
(kip i)

깊 (kip) - stem (root)

이 (i) - suffix

The adverb 깊이 (kiphi) is formed by attaching the suffix 이 (i) to the root 깊 (kip) of the adjective 깊다 (kipda).

- 2) By attaching the suffix **히** (hi)

for example:

용감히 (yong-gami) bravely

explanation:

용감히 (yong-gami) is derived from the adjective 용감하다 (yong-gamhada) brave.

용감 + 하 + 다  
 (yong-gam ha da)  
 용감 (yong-gam) - root  
 하 (ha) - suffix  
 용감하 (yong-gamha) - stem  
 다 (da) - ending

용감 + 히  
 (yong-gam hi)  
 용감 (yong-gam) - root  
 히 (hi) - suffix

The adverb 용감히 (yong-gami) is formed by attaching the suffix 히 (hi) to the root 용감 (yong-gam) of the adjective 용감하다 (yong-gamhada) .

## The Declension of the Noun in the Singular (Genitive, Locative)

The genitive for the question whose has the genitive ending:  
 의 (u'i) .

의 (u'i)

for example:

○ 나무의 (namuu'i) of a tree

explanation:

나무 + 의  
 (namu u'i)  
 나무 (namu) - noun tree  
 의 (u'i) - genitive ending

○ 사람의 (saramu'i) of a man, man's

explanation:

사람 + 의  
 (saram u'i)  
 사람 (saram) - noun man



의 (u'i) - genitive ending

The locative for the question where or from where has the locative ending: **에게서** (egeso'), **에서** (eso') .

**에게서** (egeso') (when the word to be declined indicates an animate being)

**에서** (eso') (when the word to be declined indicates an inanimate being)

for example:

○ **사람에게서** (saramegeso') by a man, from a man

explanation:

사람 + **에게서**

(saram egeso')

사람 (saram) - noun man

에게서 (egeso') - locative ending

○ **공장에서** (kongjang-eso') in a factory, from a factory

explanation:

공장 + **에서**

(kongjang eso')

공장 (kongjang) - noun factory

에서 (eso') - locative ending

## The Declension of the Noun in the Plural (Genitive, Locative)

The genitive for the question whose has the genitive ending:  
**의** (u'i) .

**의** (u'i)

for example:

○ 나무들의 (namudu'ru'i) of tree

explanation:

나무 + 들 + 의

(namu du'r u'i)

나무 (namu) - noun tree

들 (du'r) - plural ending

의 (u'i) - genitive ending

○ 사람들의 (saramdu'ru'i) of men

explanation:

사람 + 들 + 의

(saram du'r u'i)

사람 (saram) - noun man

들 (du'r) - plural ending

의 (u'i) - genitive ending

The locative for the question **where** or **from where** has the locative ending: **에게서** (egeso'), **에서** (eso').

**에게서** (egeso') (when the word to be declined indicates an animate being)

**에서** (eso') (when the word to be declined indicates an inanimate being)

for example:

○ 사람들**에게서** (saramdu'regeso') by men, from men

explanation:

사람 + 들 + **에게서**

(saram du'r egeso')

사람 (saram) - noun man

들 (du'r) - plural ending

**에게서** (egeso') - locative ending

- 공장들에서 (kongjangdu' reso') in factories, from factories

explanation:

공장 + 들 + 에서  
(kongjang du'r eso')  
공장 (kongjang) - noun factory  
들 (du'r) - plural ending  
에서 (eso') - locative ending

## The Declension of the Personal Pronoun (Genitive, Locative)

The genitive for the question whose has the genitive ending:  
의 (u'i) .

저의 (u'i)

for example:

- 저의 (Jo'u'i) my

explanation:

저 + 의  
(Jo' u'i)  
저 (jo') - personal pronoun I  
의 (u'i) - genitive ending

- 나의 (nau'i) my

explanation:

나 + 의  
(na u'i)  
나 (na) - personal pronoun I  
의 (u'i) - genitive ending

- 저희의 (Jo'hu'iu'i) our

explanation:

저희 + 의

{jo'hu' u'i}

저희 (jo'hu'i) - personal pronoun we

의 (u'i) - genitive ending

○ 저희들의 (jo'hu'idu'ru'i) our

explanation:

저희 + 들 + 의

{jo'hu'i du'r u'i}

저희 (jo'hu'i) - personal pronoun we

들 (du'r) - plural ending

의 (u'i) - genitive ending

The plural ending 들 (du'l) can be attached to the personal pronoun 저희 (jo'hu'i) .

But in the meaning the personal pronouns 저희 (jo'hu'i) we and 저희들 (jo'hu'idu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 저희들 (jo'hu'idu'l) is attached the genitive ending 의 (u'i) .

○ 우리의 (uriu'i) our

explanation:

우리 + 의

{uri u'i}

우리 (uri) - personal pronoun we

의 (u'i) - genitive ending

○ 우리들의 (uridu'ru'i)

explanation:

우리 + 들 + 의

{uri du'r u'i}

우리 (uri) - personal pronoun we

들 (du'r) - plural ending

의 (u'i) - genitive ending

The plural ending 들 (du'r) can be attached to the personal pronoun 우리 (uri) .

But in the meaning the personal pronouns 우리 (uri) we and 우리들 (uridu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 우리들 (uridu'l) is attached the genitive ending 의 (u'i) .

○ 너의 (no'u'i) your

explanation:

너 + 의

[no' u'i]

너 (no') - personal pronoun you

의 (u'i) - genitive ending

○ 너희의 (nohu'iu'i) your

explanation:

너희 + 의

[no'hu'iu'i]

너희 (no'hu'i) - personal pronoun you

의 (u'i) - genitive ending

○ 너희들의 (no'hu'idu'ru'i) your

explanation:

너희 + 들 + 의

[no'hu'idu'ru'i]

너희 (no'hu'i) - personal pronoun you

들 (du'r) - plural ending

의 (u'i) - genitive ending

The plural ending 들 (du'r) can be attached to the personal pronoun 너희 (no'hu'i) .

But in the meaning the personal pronouns 너희 (no'hu'i) you and 너희들 (no'hu'idu'l) you are the same. Both of

them are the personal pronouns in plural.

To the personal pronoun '너희들 (no'hu'idu'l) is attached the genitive ending 의 (u'i) .

The locative for the question where or from where has the locative ending: 에게서 (egeso' ) .

에게서 (egeso' )

for example:

- 저에게서 (jo'egeso' ) by me, from me

explanation:

저 + 에게서

(jo' egeso' )

저 (jo' ) - personal pronoun I

에게서 (egeso' ) - locative ending

- 나에게서 (na-egeso' ) by me, from me

explanation:

나 + 에게서

(na egeso' )

나 (na) - personal pronoun I

에게서 (egeso' ) - locative ending

- 저희에게서 (jo'hu'iegeso' ) by us, from us

explanation:

저희 + 에게서

(jo'hu'iegeso' )

저희 (jo'hu'i) - personal pronoun we

에게서 (egeso' ) - locative ending

- 저희들에게서 (jo'hu'idu'regeso' ) by us, from us

explanation:

저희 + 들 + 에게서  
(jo'hu'i du'r egeso')

저희 (jo'hu'i) - personal pronoun we

들 (du'r) - plural ending

에게서 (egeso') - locative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 저희 (jo'hu'i)

But in the meaning the personal pronouns 저희 (jo'hu'i) we and 저희들 (jo'hu'idu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 저희들 (jo'hu'idu'l) is attached the locative ending 에게서 (egeso').

○ 우리에게서 (uriegeso') by us, from us

explanation:

우리 + 에게서

(uri egeso')

우리 (uri) - personal pronoun we

에게서 (egeso') - locative ending

○ 우리들에게서 (uridu'regeso') by us, from us

explanation:

우리 + 들 + 에게서

(uri du'r egeso')

우리 (uri) - personal pronoun we

들 (du'r) - plural ending

에게서 (egeso') - locative ending

The plural ending 들 (du'l) can be attached to the personal pronoun 우리 (uri).

But in the meaning the personal pronouns 우리 (uri) we and 우리들 (uridu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 우리들 (uridu'l) is attached the locative ending 에게서 (egeso').

- 너에게서 (no'egeso') by you, from you

explanation:

너 + 에게서  
(no' egeso')

너 (no') - personal pronoun you  
에게서 (egeso') - locative ending

- 너희에게서 (no'hu'iegeso') by you, from you

explanation:

너희 + 에게서  
(no'hu'i egeso')

너희 (no'hu'i) - personal pronoun you  
에게서 (egeso') - locative ending

- 너희들에게서 (no'hu'idu'regeso') by you, from you

explanation:

너희 + 들 + 에게서  
(no'hu'i du'r egeso')

너희 (no'hu'i) - personal pronoun you  
들 (du'r) - plural ending  
에게서 (egeso') - locative ending

The plural ending 들 (du'i) can be attached to the personal pronoun 너희 (no'hu'i) .

But in the meaning the personal pronouns 너희 (no'hu'i) you and 너희들 (no'hu'idu'i) you are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 너희들 (no'hu'idu'i) is attached the locative ending 에게서 (egeso') .

## The Declension of the Interrogative Pronoun (Genitive, Locative)

The declension of the interrogative pronoun is the same as with a noun.



The genitive of the interrogative pronoun has the genitive ending: **의** (u'i) .

**의** (u'i)

for example:

**누구의** (nuguu'i) whose

explanation:

누구 + 의  
(nugu u'i)

누구 (nugu) - interrogative pronoun who  
의 (u'i) - genitive ending

The locative of the interrogative pronoun has the locative ending **에게서** (egeso') , **에서** (eso') .

**에게서** (egeso') (when the interrogative pronoun to be declined indicates an animate being)

**에서** (eso') (when the interrogative pronoun to be declined indicates an inanimate being)

for example:

○ **누구에게서** (nuguegeso') by whom, from whom

explanation:

누구 + 에게서  
(nugu eseso')

누구 (nugu) - interrogative pronoun who  
에게서 (egeso') - locative ending

○ **무엇에서** (muo'seso') in what

explanation:

무엇 + 에서  
(muo's eseso')

무엇 [muo's] - interrogative pronoun what  
에서 [eso'] - locative ending

○ 어디에서 [o'dieso'] in which place, from which place

explanation:

어디 + 에서

[o'di eso']

어디 [o'di] - interrogative pronoun which place

에서 [eso'] - locative ending

## Word Order

### The Predicate

The word in the final suggestive form of the verb in the sentence is the prediocate, and it lies at the end of the sentence.

for example:

○ 영화를 봅시다\*.  
[yo'ngwāru'l popsida]  
the film see let us  
Let us see the film!

explanation:

The speaker speaks to a superior.

The final suggestive form 봅시다 [popsida] in the sentence is the predicate, and it lies at the end of the sentence.

\* 봅시다 [popsida] is derived from the verb 보다 [poda] see.

보 + 다

[po da]

보 [po] - stem

다 [da] - ending

보 + .버니다

(po psida)

ㅂ시다 (psida) - final suggestive ending of the verb  
in the most deferential form

ㅂ시다 (popsida) (after contracting 보 (po) and ㅂ (p) )

○ 오전에<sup>\*1</sup> 가세<sup>\*2</sup>.

[ojo'ne kase]

morning in go let us

Let us go in the morning!

explanation:

The speaker speaks to a person at the same rank.

The final suggestive form 가세 (kase) in the sentence is  
the predicate, and it lies at the end of the sentence.

\*<sup>1</sup>오전 + 에

[ojo'n e]

오전 [ojo'n] - noun morning

에 [e] - dative ending

\*<sup>2</sup>가세 [kase] is derived from the verb 가다 [kada] go.

가 + 다

[ka da]

가 [ka] - stem

다 [da] - ending

가 + 세

[ka se]

세 [se] - final suggestive ending of the verb in the  
middle form of courtesy

○ 여성들의<sup>\*1</sup> 권리를<sup>\*</sup> 옹호하자<sup>\*2</sup>!

[nyo'so'ngdu'ru'i kwolliru'longhohaja]

women of the right defend let us

Let us defend women's right!

explanation:

The speaker speaks to an inferior.

The low form of courtesy can be used without meaning of  
courtesy in a literary style, too.

The final suggestive form 옹호하자 (onghohaja) in the sentence is the predicate, and it lies at the end of the sentence.

- \*<sup>1</sup>녀성 + 들 + 의  
(nyo'so'ng du'r u'i)  
녀성 (nyo'so'ng) - noun woman  
들 (du'r) - plural ending  
의 (u'i) - genitive ending

- \*<sup>2</sup>옹호하자 (onghohaja) is derived from the verb 옹호하다 (onghohada) defend.

옹호하 + 다  
(onghoha da)  
옹호하 (onghoha) - stem  
다 (da) - ending

옹호하 + 자  
(onghoha ja)  
자 (ja) - final suggestive ending of the verb in the low form of courtesy

## The adverb

The adverb can be an adverbial modifier.

The adverb comes before the final form of the verb, the final predicate.

for example:

그가 빨리 달린다.  
(ku'ga ppalli tallinda)  
he quickly runs  
He runs quickly.

explanation:

The adverb 빨리 (ppalli) lies before the final form 달린다 (tallinda) of the verb 달리다 (tallida) run, the final predicate.

- \* 달린다 (tallinda) is derived from the verb 달리다 (tallida) run.

달리 + 다

[talli da]

달리 (talli) - stem

다 (da) - ending

달리 + ㄴ다

[talli nda]

ㄴ다 (nda) - final declarative ending of the verb in the low form of courtesy

달린다 (tallinda) (after contracting 리 (li) and ㄴ (n) )

The adverb can be a predicate.

The adverb comes at the end of the sentence.

for example:

닭들은\* 꼬끼오.

[takdu'run kkokkio]

hens cock-a-doodle-doo

Hens cry cock-a-doodle-doo.

explanation:

The adverb 꼬끼오 (kkokkio) comes at the end of the sentence.

\* 닭 + 들 + 은

[tak du'r u'n]

닭 (tak) - noun hen

들 (du'r) - plural ending

은 (u'n) - auxiliary ending

The connecting adverb connects similar units.

for example:

정치, 경제 및 문화

[jo'ngchi kyo'ngje mit munhwa]

policy economy and culture

policy, economy and culture

explanation:

The connecting adverb **및** [mit] connects **경제** [kyo'ngje] and **문화** [munhwa] and comes between them.

## The attribute

The attribute in the genitive form of the noun lies before the word it refers to.

for example:

- **아버지의\*** 책  
[abo'jiu'i chaek]  
father of the book  
the book of the father

explanation:

The attribute **아버지의** [abo'jiu'i] in the genitive form of the noun **아버지** [abo'ji] father lies before the word **책** [chaek] it refers to.

- \* 아버지 + 의  
[abo'ji u'i]  
아버지 [abo'ji] - noun father  
의 [u'i] - genitive ending

- **여성들의\*** 권리  
[nyoso'ngdu'ru'i kwollli]  
women of the right  
the right of women

explanation:

The attribute **여성들의** [nyo'so'ngdu'ru'i] in the genitive form of the noun **여성들** [nyo'so'ngdu'i] women lies before the word **권리** [kwollli] it refers to.

- \* 여성 + 들 + 의  
[nyo'so'ng du'r u'i]  
여성 [nyo'so'ng] - noun woman  
들 [du'r] - plural ending  
의 [u'i] - genitive ending

The attribute in the genitive form of the pronoun always lies before the word it refers to.

for example:

- 나의\* 어머니  
(nau'i o'mo'ni)  
my mother  
my mother

explanation:

The attribute 나의 (nau'i) in the genitive form of the personal pronoun 나 (na) lies before the word 어머니 (o'mo'ni) it refers to.

- \* 나 + 의  
(na u'i)  
나 (na) - personal pronoun I  
의 (u'i) - genitive ending

- 우리의\* 어머니  
(uriu'i o'mo'ni)  
our mother  
our mother

explanation:

The attribute 우리의 (uriu'i) in the genitive form of the personal pronoun 우리 (uri) we lies before the word 어머니 (o'mo'ni) it refers to.

- \* 우리 + 의  
(uri u'i)  
우리 (uri) - personal pronoun we  
의 (u'i) - genitive ending

- 누구의\* 책  
(nuguu'i chaek)  
whose book  
whose book

explanation:

The attribute 누구의 (nuguu'i) in the genitive form of the interrogative pronoun 누구 (nugu) who lies before the word 책 (chaek) it refers to.

\* 누구 + 의

(nugu u'i)

누구 (nugu) - interrogative pronoun who  
의 (u'i) - genitive ending

## The object

The object in the locative form lies between the subject and the predicate.

for example:

○ 나는 그에게서\*<sup>1</sup> 강의를\*<sup>2</sup> 받는다\*<sup>3</sup>.  
(nanu'n ku'egeso' kang-u'iru'l panno'nda)  
I him by lecture get  
I attend his lecture.

explanation:

The speaker speaks to an inferior.

그에게서 (ku'egeso') is the object, and it lies between the subject 나는 (nanu'n) and the predicate 받는다 (pannu'nda).

\*<sup>1</sup>그 + 에게서

(ku' egeso')

그 (ku') - demonstrative pronoun he

에게서 (egeso') - locative ending

\*<sup>2</sup>강의 + 를

(kang-u'i ru'l)

강의 (kang-u'i) - noun lecture

를 (ru'l) - accusative ending

\*<sup>3</sup>받는다 (pannu'nda) is derived from the verb 받다 (patda) get.

받 + 다



{pat da}

받 {pat} - stem

다 {da} - ending

받 + 는다

{pan nu'nda}

는다 {nu'nda} - final declarative ending of the verb  
in the low form of courtesy

○ 저는 런던에서\*<sup>1</sup> 삽니다\*<sup>2</sup>.

{jo'nu'n londoneso' samnida}

I London in live

I live in London.

explanation:

The speaker speaks to a superior.

런던에서 {londoneso'} is the object, and it lies between  
the subject 저는 {jo'nu'n} and the predicate 삽니다 {sam  
nida} .

\*<sup>1</sup>런던 + 에서

{london eso'}

런던 {london} - noun London

에서 {eso'} - locative ending

\*<sup>2</sup>삽니다 {samnida} is derived from the verb 살다 {salda} .  
live.

살 + 다

{sal da}

살 {sal} - stem

다 {da} - ending

사 + ㅁ니다

{sa mnida}

The last sound ㄹ {l} of the stem 살 {sal} of the verb  
살다 {salda} disappears before the ending ㅁ니다 {mni  
da} which begins with ㅁ {p} (refer to the lesson 25).  
ㅁ니다 {mnida} - final declarative ending of the verb  
in the most deferential form

삽니다 {samnida} (after contracting 사 {sa} and ㅁ {p} )

## Text

### 1

- When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.



- 영화를                    봅시다.  
(yo'ngghwaru'l popsida)  
the film                    see let us  
Let us see the film!
- 오전에                    빨리                    갑시다\*.  
(ojo'ne ppalli kapsida)  
morning in                    quickly                    go let us  
Let us go quickly in the morning!

explanation:

- \* 갑시다 (kapsida) is derived from the verb 가다 (kada) go.

가 + 다

(ka da)

가 (ka) - stem

다 (da) - ending

가 + ㅂ시다

(ka psida)

ㅂ시다 (psida) - final suggestive ending of the verb  
in the most deferential form

갑시다 (kapsida) (after contracting 가 (ka) and ㅂ (p) )

- 여성들의                    권리를                    옹호합시다\*.  
(nyo'so'ngdu'ru'i kwo'lliru'l onghohapsida)  
women of                    the right                    defend let us  
Let us defend women's right!

explanation:

\* 옹호합시다 [onghohapsida] is derived from the verb 옹호하다 [onghohada] defend.

옹호하 + 다

[onghoha da]

옹호하 (onghoha) - stem

다 (da) - ending

옹호하 + 하시다

[onghoha psida]

하시다 (psida) - final suggestive ending of the verb in the most deferential form

옹호합시다 (onghohapsida) (after contracting 하 (ha) and 하 (p) )

When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.



- 영화를 보세.  
[yo'ngghwaru' | pose]  
the film see let us  
Let us see the film!

explanation:

\* 보세 (pose) is derived from the verb 보다 (poda) see.

보 + 다

[po da]

보 (po) - stem

다 (da) - ending

보 + 세

[po se]

세 (se) - final suggestive ending of the verb in the middle form of courtesy

- 오전에 빨리 가세.

[o]o'ne ppalli kase)  
 morning in quickly go let us  
 Let us go quickly in the morning

- 여성들의 권리를 옹호하세요.  
 (nyo'so'ngdu'ru'i kwo'lliru'l onghohase)  
 women of the right defend let us  
 Let us defend women's right!

explanation:

\* 옹호하세요 (onghohase) is derived from the verb 옹호하다 (onghohada) defend.

옹호하 + 다

(onghoha da)

옹호하 (onghoha) - stem

다 (da) - ending

옹호하 + 세

(onghoha se)

세 (se) - final suggestive ending of the verb in the middle form of courtesy

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.



- 영화를 보자.  
 (yo'ngwaru'l poja)  
 the film see let us  
 Let us see the film!

explanation:

\* 보자 (poja) is derived from the verb 보다 (poda) see.

보 + 다

(po da)

보 (po) - stem

다 (da) - ending

보 + 자  
(po ja)

자 (ja) - final suggestive ending of the verb in the  
low form of courtesy

- 오전에 빨리 가자\*.  
(ojo'ne ppalli kaja)  
morning in quickly go let us  
Let us go quickly in the morning!

explanation:

\* 가자 (kaja) is derived from the verb 가다 (kada) go.

가 + 다  
(ka da)

가 (ka) - stem

다 (da) - ending

가 + 자  
(ka ja)

자 (ja) - final suggestive ending of the verb in the  
low form of courtesy

- 여성들의 권리를 옹호하자.  
(nyo'so'ngdu'ru'i kwo'lliru'l onghohaja)  
women of the right defend let us  
Let us defend women's right!

## 2

- 아버지의 책  
(abo'jiu'i chaek)  
father of the book  
the book of the father

- 여성들의 권리  
(nyo'so'ngdu'ru'i kwo'lli)  
women of the right  
women's right

- 나의 어머니  
 (nau'i o'mo'ni)  
 my mother  
 my mother

- 우리의 어머니  
 (uriu'i o'mo'ni)  
 our mother  
 our mother

- 누구의 책  
 (nuguu'i chaek)  
 whose book  
 whose book

### 3

When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.



- 당신은 누구에게서 강의를 받으십니까?  
 (tangsinu'n nuguegeso' kang-u'iru'l patsu'mnikka)  
 you whom by lecture get  
 Whose lecture do you attend?

explanation:

\* 받으니까 (patsu'mnikka) is derived from the verb 받다 (patda) get.

받 + 다

[pat da]

받 (pat) - stem

다 (da) - ending

받 + 습니까

[pat su'mnikka]

습니까 (su'mnikka) - final interrogative ending of the verb in the most deferential form

저는 그에게서 강의를 받습니다.  
[jo'nu'n k'uegeso' kang-u'iru'l patsu'mnida]  
I him by lecture get  
I attend his lecture.

- 당신은 누구에게서 옵니까?  
[tangsinu'n nuguegeso' omnikka]  
you whom from come?  
Whom are you coming from?

저는 그에게서 옵니다.  
[jo'nu'n k'uegeso' omnida]  
I him from come  
I am coming from him.

- 당신은 어디에서 삽니까\*?  
[tangsinu'n o'dieso' samnikka]  
you which place in live?  
Where do you live?

explanation:

\* 삽니까 (samnikka) is derived from the verb 살다 (salda) live.

살 + 다

[sal da]

살 (sal) - stem

다 (da) - ending

사 + 뉘니까

[sa mnikka]

The last sound ㄹ (l) of the stem 살 (sal) of the verb 살다 (salda) disappears before the ending 뉘니까 (mnik

ka) which begins with ㅁ (p) .

ㅁ니까 (mnikka) - final interrogative ending of the verb in the most deferential form  
삼니까 (samnikka) (after contracting 사 (sa) and ㅁ (p) )

저는 런던에서 삽니다.  
(jo'nu'n londoneso' samnida)  
I London in live  
I live in London.

- 당신은 어디에서 옵니까?  
(tangsinu'n o'dieso' omnikka)  
you which place from come?  
Where are you coming from?

저는 런던에서 옵니다.  
(jo'nu'n londoneso' omnida)  
I London from come  
I am coming from London.

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form. When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.



- 당신은 누구에게서 강의를 받으십니까?  
(tangsinu'n nugegeso' kang-u'iru'l patsu'mnikka)  
you whom by lecture get?  
Whose lecture do you attend?

나는 그에게서 강의를 받는다.  
(nanu'n ku'egeso' kang-u'iru'l pannu'nda)  
I him by lecture get  
I attend his lecture.



- 당신은 누구에게서 옵니까?  
 (tangsinu'n nugu e geso' omnikka)  
 you whom from come?  
 Whom are you coming from?

나는 그에게서 온다.  
 (nanu'n ku' e geso' onda)  
 I him from come  
 I am coming from him.

- 당신은 어디에서 삽니까?  
 (tangsinu'n o'dieso' samnikka)  
 you which place in live?  
 Where do you live?

나는 런던에서 산다.  
 (nanu'n londoneso' sanda)  
 I London in live  
 I live in London.

- 당신은 어디에서 옵니까?  
 (tangsinu'n o'dieso' omnikka)  
 you which place from come?  
 where are you coming from?

나는 런던에서 온다.  
 (nanu'n londoneso' onda)  
 I London from come  
 I am coming from London.

When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.

- 당신은 누구에게서 강의를 받는가?  
 (tangsinu'n nuguegeso' kan-u'iru'l pannu'n-ga)  
 you whom by lecture get?  
 Whose lecture do you attend?



explanation:

- \* 받는다 (pannu'n-ga) is derived from the verb 받다 (pat da) get.

받 + 다

(pat da)

받 (pat) - stem

다 (da) - ending

받 + 는가

(pan . nu'n-ga)

는가 (nu'n-ga) - final interrogative ending of the verb in the middle form of courtesy

- 나는 그에게서 강의를 받소.  
 (nanu'n ku'egeso' kang-u'iru'l patso)  
 I him by lecture get  
 I attend his lecture.

explanation:

- \* 받소 (patso) is derived from the verb 받다 (patda) get.

받 + 다

(pat . da)

받 (pat) - stem

다 (da) - ending

받 + 소

(pat so)

소 (so) - final declarative ending of the verb in the middle form of courtesy

- 당신은 누구에게서 오는가?  
 (tansinu'n nuguegeso' onu'nga)  
 you whom from come?  
 Whom are you coming from?

나는 그에게서 오오.  
 (nanu'n ku'egeso' oo)  
 I him from come  
 I am coming from him.

- 당신은 어디에서 사는가?  
 (tangsinu'n o'dieso' sanu'n-ga)  
 you which place in live?  
 Where do you live?

**explanation:**

\* 사는가 (sanu'n-ga) is derived from the verb 살다 (sal da) live.

살 + 다

(sal da)

살 (sal) - stem

다 (da) - ending

사 + 는가

(sa nu'n-ga)

The last sound ㄹ (l) of the stem 살 (sal) of the verb 살다 (salda) disappears before the ending 는가 (nu'n-ga) which begins with ㄴ (n) (refer to the lesson 25)

는가 (nu'n-ga) - final interrogative ending of the verb in the middle form of courtesy

나는 런던에서 사오.  
 (nanu'n londoneso' sao)  
 I London in live  
 I live in London.

**explanation:**

\* 사오 (sao) is derived from the verb 살다 (salda) live.

살 + 다

(sal da)

살 (sal) - stem

다 (da) - ending

사 + 오

(sa o)

The last sound ㄹ (l) of the stem 살 (sal) of the verb 살다 (salda) disappears before the ending 오 (o) (refer to the lesson 25).

오 (o) - final declarative ending of the verb in the middle form of courtesy

- 당신은 어디에서 오는가?  
(tangsini'n o'dieso' onu'n-ga)  
you which place from come?  
Where are you coming from?

나는 런던에서 오오.  
(nanu'n londoneso' oo)  
I London from come  
I am coming from London.

When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



- 너는 누구에게서 강의를 받느냐?  
(nonu'n nuguegeso' kang-u'iru' | pannu'-nya)  
you whom by lecture get?  
Whose lecture do you attend?

explanation:

\* 받느냐 (pannu'-nya) is derived from the verb 받다 (pat da) get.

받 + 다

(pat da)

받 (pat) - stem

다 (da) - ending

받 + 느냐

(pat nu'-nya)

느냐 (nu'-nya) - final interrogative ending of the verb in the low form of courtesy.

저는 그에게서 강의를 받습니다.  
(jo'nu'n ku'egeso' kang-u'iru'i patsu'mnida)  
I him by lecture get  
I attend his lecture.

- 너는 누구에게서 오느냐?  
(no'nu'n nugegeso' onu'-nya)  
you whom from come?  
Whom are you coming from?

저는 그에게서 옵니다.  
(jo'nu'n ku'egeso' omnida)  
I him from come  
I am coming from him.

- 너는 어디에서 사느냐\*?  
(no'nu'n o'dieso' sanu'-nya)  
you which place in live?  
where do you live?

explanation:

\* 사느냐 (sanu'-nya) is derived from the verb 살다 (sal da) live.

살 + 다

(sal da)

살 (sal) - stem

다 (da) - ending

사 + 느냐

(sa nu'-nya)

The last sound ㄹ (l) of the stem 살 (sal) of the verb 살다 (salda) disappears before the ending 느냐 (nu'-nya) which begins with ㄴ (n)

느냐 (nu'-nya) -final interrogative ending of the verb  
in the low form of courtesy

저는 런던에서 삽니다.  
(jo'nu'n londoneso' samnida)  
I London in live  
I live in London.

- 너는 어디에서 오느냐?  
(no'nu'n o'dieso' onu'-nya)  
you which place from come?  
Where are you coming from?

저는 런던에서 옵니다.  
(jo'nu'n londoneso' omnida)  
I London from come  
I am coming from London.

Lesson 11:

## The Change of Sounds (*shut*)

### The shut consonants

When a consonant lies at the end of a word or before a voiceless sound, it is pronounced as shut.

1. The sounds ㅋ [kh] and ㆁ [kk] are pronounced as a shut ㆁ [k] at the end of a word or before a voiceless sound.

for example:

○ 부엌 [puo'kh] kitchen

[부엌] [puo'k] (at the end of the word)

○ 깎다 [kkakkda] pare; shear; shave

[깎다] [kkakda] (before the voiceless sound ㅌ [d])

2. The sounds ㅈ [th], ㅉ [j], ㅊ [ch], ㅅ [s] and ㅆ [ss] are pronounced as a shut ㅌ [t] at the end of a word or before a voiceless sound.

for example:

○ 밭 [path] field

[밭] [pat] (at the end of a word)

○ 낮 [naj] day

[낱] [nat] (at the end of the word)

○ 옷 [os] clothes

[옷] [ot] (at the end of the word)

○ 돛대 [tochdae] mast

[돛대] [totdae] (before the voiceless sound ㅌ [d])

- 있다 (issda) there be  
[있다] [itda] (before the voiceless sound ㅌ [t])

3. The sound ㅈ [ph] is pronounced as a shut ㅍ [p] at the end of a word or before a voiceless sound.

for example:

- 잎 (iph) leaf  
[잎] [ip] (at the end of the word)
- 덮다 (tophda) cover  
[덮다] (topda) (before the voiceless sound ㅌ [t])

## The Final Imperative Form of the Verb

When the speaker makes the person addressed do a certain action, the final imperative form of the verb is used.

for example:

너는        가라\*!  
[no'nu'n kara]  
you        go!  
Go!

explanation:

The speaker speaks to an inferior.

\* The final imperative form 가라 (kara) is derived from the infinitive 가다 (kada) go.

가 + 다  
(ka da)

가 [ka] - stem  
다 [da] - ending

가 + 라  
(ka ra)

라 [ra] - final imperative ending of the verb in the low form of courtesy



1. When a speaker speaks to a superior, the final imperative form of the verb has the following form:

for example:

빨리 오십시오\*.

[ppalli osipsio]

quickly come!

Come quickly!

explanation:

\* 오십시오 (osipsio) is derived from the verb 오다 (oda) come.

오 + 다

[o da]

오 [o] - stem

다 [da] - ending

오 + 십시오

[o sipsio]

십시오 (sipsio) - final imperative ending of the verb in the most deferential form

2. When a speaker speaks to a person at the same rank, the final imperative form of the verb has the following form:

for example:

어서 앉으십시오\*.

[o'so' anju'sio]

please sit down!

Please, sit down!

explanation:

\* 앉으십시오 (anju'sio) is derived from the verb 앉다 (anda) sit.

앉 + 다

[an da]

앉 [an] - stem  
 다 [da] - ending  
 앉 + 으 + 시오  
 [anj u' sio]

으 [u'] - link-vowel (refer to the lesson 19)

시오 (sio) - final imperative ending of the verb in the middle form of courtesy

3. When a speaker speaks to an inferior, the final imperative form of the verb has the following form:

for example:

빨리 오라\*

[ppalli ora]

quickly come!

Come quickly!

explanation:

\* 오라 (ora) is derived from the verb 오다 (oda) come.

오 + 다

[o da]

오 [o] - stem

다 [da] - ending

오 + 라

[o ra]

라 [ra] - final imperative ending of the verb in the low form of courtesy

### Table of Final Imperative Endings of the Verb

Final imperative endings of the verb		
the most deferential form	middle form of courtesy	low form of courtesy
십시오 (sipsio)	시오 (sio)	라 (ra)

remarks:

We have indicated here only such final imperative endings of the verb which are frequently used.

For the other final imperative endings of the verb, please refer to the appendix.

## The Declension of the Noun in the Singular (Instrumental, Coordinative Case, Vocative)

The instrumental for the question to what, with what, through what, from what, what for or after what has the instrumental ending: 로 (ro) .

로 (ro)

1. When the word to be declined ends in a vowel or the consonant ㄹ (l)

1) When the word to be declined ends in a vowel

for example:

○ 동무로 (tongmuro) as a friend

explanation:

동무 + 로  
(tongmu ro)

동무 (tongmu) - noun friend

로 (ro) - instrumental ending

○ 편지로 (phyo'njiro) by a letter

explanation:

편지 + 로  
(phyo'nji ro)

편지 (phyo'nji) - noun letter

로 (ro) - instrumental ending

○ 감기로 (kamgiro) because of a cold

explanation:

감기 + 로

{kamgi ro}

감기 {kamgi} - noun cold

로 {ro} - instrumental ending

○ 도시로 {tosiro} to the city

explanation:

도시 + 로

{tosi ro}

도시 {tosi} - noun city

로 {ro} - instrumental ending

2) When the word to be declined ends in the consonant ㄹ (l)

for example:

철로 {cho'illo} of iron

explanation:

철 + 로

{cho'illo}

철 {cho'il} - noun iron

로 {lo} - instrumental ending

2. When the word to be declined ends in a consonant other than the consonant ㄹ (l), the link-vowel 으 (u') is inserted between the word to be declined and the instrumental ending 로. {lo} (refer to the lesson 19).

for example:

○ 손님으로 {sonnimu'ro} as a guest

explanation:

손님 + 으 + 로

{sonnim u' ro}

손님 (sonnim) - noun guest  
으 (u') - link-vowel  
로 (ro) - instrumental ending

- 삽으로 (sabu'ro) with a shovel

explanation:

삽 + 으 + 로  
(sab u' ro)  
삽 (sab) - noun shovel  
으 (u') - link-vowel  
로 (ro) - instrumental ending

- 우편으로 (uphyo'nu'ro) by post

explanation:

우편 + 으 + 로  
(uphyo'n u' ro)  
우편 (uphyo'n) - noun post  
으 (u') - link-vowel  
로 (ro) - instrumental ending

- 병으로 (pyo'ng - u'ro) because of illness

explanation:

병 + 으 + 로  
(pyo'ng u' ro)  
병 (pyo'ng) - noun illness  
으 (u') - link-vowel  
로 (ro) - instrumental ending

- 집으로 (jibu'ro) to one's home

explanation:

집 + 으 + 로  
(jib u' ro)  
집 (jib) - noun home

으 (u') - link-vowel

로 (ro) - instrumental ending

The coordinative case has the coordinative case ending : **와** (wa) , **과** (gwa) .

**와** (wa) and, with (when the word to be declined ends in a vowel)

**과** (gwa) and, with (when the word to be declined ends in a consonant)

for example:

- 아버지**와** 어머니 father and mother  
(abo'jiwa o'mo'ni)

explanation:

The word to be declined 아버지 (aboji) ends in the vowel | (i) .

아버지 + 와 어머니

(abo'ji wa o'mo'ni)

아버지 (abo'ji) - noun father

와 (wa) - coordinative case ending and

어머니 (o'mo'ni) - noun mother

- 사람**과** 말 a man and a horse  
(saramgwa mal)

explanation:

사람 + 과 말

(saram gwa mal)

사람 (saram) - noun man

과 (gwa) - coordinative case ending and

말 (mal) - noun horse

- 아버지**와** 가다 go with father  
(abo'jiwa kada)

explanation:

아버지 + 와 가다

(abo'ji wa kada)

아버지 (abo'ji) - noun father

와 (wa) - coordinative case ending with

가다 (kada) - verb go

○ 형과 가다 go with brother

(hyo'ng-gwa kada)

explanation:

형 + 과 가다

(hyo'ng gwa kada)

형 (hyo'ng) - noun brother

과 (gwa) - coordinative case ending with

가다 (kada) - verb go

The vocative has the vocative ending: 이시여 (isiyo'), 여 (yo'), 이여 (iyo'), 아 (ya), 아 (a).

**이시여** (isiyo') (When a sense of respect is given to the word to be declined)

**여** (yo') (When the word to be declined ends in a vowel; this is mostly used in written language)

**이여** (iyo') (When the word to be declined ends in a consonant; this is mostly used in written language)

**아** (ya) (When the word to be declined ends in a vowel; this represents a low form of courtesy in colloquial language)

**아** (a) (When the word to be declined ends in a consonant; this represents a low form of courtesy in colloquial language)

for example:

○ 어머니이시여! (o'mo'niisiyo') mother!

explanation:

어머니 + 이시여!

(o'mo'ni isiy'o')

어머니 (o'mo'ni) - noun mother

이시여 (isiyo') - vocative ending

○ 누나여! (nunayo') sister!

explanation:

누나 + 여!

(nuna yo')

누나 (nuna) - noun sister

여 (yo') - vocative ending

○ 조국이며! (jogugiy'o') fatherland!

explanation:

조국 + 이여

(jogug iyo')

조국 (jogug) - noun fatherland

이여 (iyo') - vocative ending

○ 애야 (aeya) child!

explanation:

애 + 야

(ae ya)

애 (ae) - noun child

야 (ya) - vocative ending

○ 영철아! (yo'ngcho'ra) Yong Chol!

explanation:

영철 + 아!

(yo'ngcho' a)

영철 (yo'ngcho'l) - noun Yong Chol (Yong Chol is a name)

아 (a) - vocative ending



## The Declension of the Noun in the Plural (Instrumental, Coordinative case, Vocative)

The instrumental for the question to what, with what, through what, from what, what for or after what has the instrumental ending: 로 (ro) .

로 (ro)

for example:

○ 동무들로 (tongmodu'llo) as friends

explanation:

동무 + 들 + 로  
(tongmu du'l lo)  
동무 (tongmu) - noun friend  
들 (du'l) - plural ending  
로 (lo) - instrumental ending

○ 편지들로 (pyo'njidu'llo) by letters

explanation:

편지 + 들 + 로  
(pyo'nji du'l lo)  
편지 (pyo'nji) - noun letter  
들 (du'l) - plural ending  
로 (lo) - instrumental ending

○ 병들로 (pyo'ngdu'llo) because of diseases

explanation:

병 + 들 + 로  
(pyo'ng; du'l lo)  
병 (pyo'ng) - noun disease  
들 (du'l) - plural ending

로 (lo) - instrumental ending

○ 도시들로 (tosidu'llo) to cities

explanation:

도시 + 들 + 로

(tosi du'l lo)

도시 (tosi) - noun city

들 (du'l) - plural ending

로 (lo) - instrumental ending

The coordinative case has the coordinative case ending: 과 (gwa).

과 (gwa)

for example:

○ 아버지들과 어머니들 fathers and mothers  
(abo'jidu'lgwa o'mo'nidu'l)

explanation:

아버지 + 들 + 과 어머니 + 들

(abo'ji du'l gwa o'mo'ni du'l)

아버지 (abo'ji) - noun father

들 (du'l) - plural ending

과 (gwa) - coordinative case ending

어머니 (o'mo'ni) - noun mother

들 (du'l) - plural ending

○ 형들과 가다 go with brothers  
(hyo'ngdu'lgwa kada)

explanation:

형 + 들 + 과 가다

(hyo'ng du'l gwa kada)

형 (hyo'ng) - noun brother

들 (du'l) - plural ending

과 [gwa] - coordinative case ending

가다 [kada] - verb go

The vocative has the vocative ending: **이시여** (isiyo'), **이여** (iyo'), **아** (a).

**이시여** (isiyo') (when a sense of respect is given to the word to be declined)

**이여** (iyo') (This is mostly used in written language)

**아** [a] (This represents a low form of courtesy in colloquial language)

for example:

○ 어머니**들이시여**! (o'mo'nidu'risiyo') mothers!

explanation:

어머니 + 들 + 이시여  
(o'mo'ni du'r isiyo')  
어머니 (o'mo'ni) - noun mother  
들 (du'r) - plural ending  
이시여 (isiyo') - vocative ending

○ 사람들**이여**! (saramdu'riyo') men!

explanation:

사람 + 들 + 이여  
(saram du'r iyo')  
사람 (saram) - noun man  
들 (du'r) - plural ending  
이여 (iyo') - vocative ending

○ 아이**들아**! (aidu'ra) children!

explanation:

아이 + 들 + 아

- (ai        du' r    a)  
 아이 (ai) - noun child  
 들 {du' r} - plural ending  
 아 {a} - vocative ending

## The Declension of the Personal Pronoun (Instrumental, Coordinative case)

The instrumental for the question to whom, as who has the instrumental ending: **로 (ro)** .

**로 (ro)**

for example:

- **저로 (jo'ro)**    to me, as I

explanation:

저 + 로  
 (jo'    ro)  
 저 {jo'} - personal pronoun I  
 로 (ro) - instrumental ending

- **나로 (naro)**    to me, as I

explanation:

나 + 로  
 (na    ro)  
 나 {na} - personal pronoun I  
 로 (ro) - instrumental ending

- **저희로 (jo'hu'iro)**    to us, as we

explanation:

저희 + 로  
 (jo'hu'i    ro)  
 저희 {jo'hu'i} - personal pronoun we

로 (ro) - instrumental ending

○ 저희들로 (jo'hu' idu' llo) to us, as we

explanation:

저희 + 들 + 로  
(jo'hu'i du'l lo)

저희 (jo'hu'i) - personal pronoun we

들 (du'l) - plural ending

로 (ro) - instrumental ending

The plural ending 들 (du'l) can be attached to the personal pronoun 저희 (johu'i).

But in the meaning the personal pronouns 저희 (jo'hu'i) we and 저희들 (jo'hu' idu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 저희들 (jo'hu' idu'l) is attached the instrumental ending 로 (lo).

○ 우리로 (uriro) to us, as we

explanation:

우리 + 로  
(uri ro)

우리 (uri) - personal pronoun we

로 (ro) - instrumental ending

○ 우리들로 (uridu' llo) to us, as we

explanation:

우리 + 들 + 로  
(uri du'l lo)

우리 (uri) - personal pronoun we

들 (du'l) - plural ending

로 (lo) - instrumental ending

The plural ending 들 (du'l) can be attached to the personal pronoun 우리 (uri).

But in the meaning the personal pronouns 우리 (uri) we

and 우리들(uridu'i) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 우리들(uridu'i) is attached the instrumental ending 로(lo).

- 너로(no'ro) to you, as you

explanation:

너 + 로

(no' ro)

너(no') - personal pronoun you

로(ro) - instrumental ending

- 너희로(no'hu'iro) to you, as you

explanation:

너희 + 로

(no'hu'i ro)

너희(no'hu'i) - personal pronoun you

로(ro) - instrumental ending

- 너희들로(no'hu'idu'ilo) to you, as you

explanation:

너희 + 들 + 로

(no'hu'i du' ilo)

너희(no'hu'i) - personal pronoun you

들(du'il) - plural ending

로(lo) - instrumental ending

The plural ending 들(du'il) can be attached to the personal pronoun 너희(no'hu'i).

But in the meaning the personal pronouns 너희(no'hu'i) you and 너희들(no'hu'idu'il) you are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 너희들(no'hu'idu'il) is attached the instrumental ending 로(lo).

The coordinative case has the coordinative case ending: 와 (wa) , 과 (gwa)

와 (wa) and, with (when the word to be declined ends in a vowel)

과 (gwa) and, with (when the word to be declined ends in a consonant)

for example:

○ 저와 (jo'wa) I and, with me

explanation:

저 + 와

{jo' wa}

저 (jo') - personal pronoun I

와 (wa) - coordinative case ending

○ 나와 (nawa) I and, with me

explanation:

나 + 와

{na wa}

나 (na) - personal pronoun I

와 (wa) - coordinative case ending

○ 저희와 (jo'hu'iwa) we and, with us

explanation:

저희 + 와

{jo'hu'i wa}

저희 (jo'hu'i) - personal pronoun we

와 (wa) - coordinative case ending

○ 저희들과 (jo'hu'idu'lgwa) we and, with us

explanation:

저희 + 들 + 과  
(johu'i du'l gwa)

저희 (jo'hu'i) - personal pronoun we

들 (du'l) - plural ending

과 (gwa) - coordinative case ending

The plural ending 들 (du'l) can be attached to the personal pronoun 저희 (jo'hu'i) .

But in the meaning the personal pronouns 저희 (jo'hu'i) we and 저희들 (jo'hu'idu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 저희들 (jo'hu'idu'l) is attached the coordinative case ending 과 (gwa) .

- 우리와 (uriwa) we and, with us

explanation:

우리 + 와  
(uri wa)

우리 (uri) - personal pronoun we

와 (wa) - coordinative case ending

- 우리들과 (uridu'lgwa) we and, with us

explanation:

우리 + 들 + 과  
(uri du'l gwa)

우리 (uri) - personal pronoun we

들 (du'l) - plural ending

과 (gwa) - coordinative case ending

The plural ending 들 (du'l) can be attached to the personal pronoun 우리 (uri) .

But in the meaning the personal pronouns 우리 (uri) we and 우리들 (uridu'l) we are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 우리들 (uridu'l) is attached the coordinative case ending 과 (gwa) .



- 너희와 (no'wa) you and, with you

explanation:

너 + 와

(no' wa)

너 (no') - personal pronoun you

와 (wa) - coordinative case ending

- 너희와 (no'hu'wa) you and, with you

explanation:

너희 + 와

(no'hu'i wa)

너희 (no'hu'i) - personal pronoun you

와 (wa) - coordinative case ending

- 너희들과 (no'hu'idu'gwa) you and, with you

explanation:

너희 + 들 + 과

(no'hu'i du'l gwa)

너희 (no'hu'i) - personal pronoun you

들 (du'l) - plural ending

과 (gwa) - coordinative case ending

The plural ending 들 (du'l) can be attached to the personal pronoun 너희 (no'hu'i).

But in the meaning the personal pronouns 너희 (no'hu'i) you and 너희들 (no'hu'idu'l) you are the same. Both of them are the personal pronouns in plural.

To the personal pronoun 너희들 (no'hu'idu'l) is attached the coordinative case ending 과 (gwa).

## The Declension of the Interrogative Pronoun (Instrumental, Coordinative case)

The declension of the interrogative pronoun is the same as

with a noun.

The instrumental of the interrogative pronoun has the instrumental ending: **로** (ro) .

**로** (ro)

for example:

○ 누구로 (nuguro) to whom, as who

explanation:

누구 + 로

(nugu ro)

누구 (nugu) - interrogative pronoun who

로 (ro) - instrumental ending

○ 무엇으로 (muo'su'ro) to what, out of what

explanation:

무엇 + 으 + 로

(muo's u' ro)

무엇 (muo's) - interrogative pronoun what

으 (u') - link-vowel

로 (ro) - instrumental ending

○ 어디로 (o'diro) to which place

explanation:

어디 + 로

(o'di ro)

어디 (o'di) - interrogative pronoun which place

로 (ro) - instrumental ending

The coordinative case has the coordinative case ending: **와** (wa) , **과** (gwa) .

**와** (wa) and, with (when the word to be declined ends in a vowel)

과 [gwa] and, with (when the word to be declined ends in a consonant)

for example:

- 누구와 [nuguwa] who and, with whom

explanation:

누구 + 와

[nugu wa]

누구 [nugu] - interrogative pronoun who

와 [wa] - coordinative case ending

- 무엇과 [muo'tgwa] what and, with what

explanation:

무엇 + 과

[muo't gwa]

무엇 [muo't] - interrogative pronoun what

과 [gwa] - coordinative case ending

- 어디와 [o'diwa] which place and, with which place

explanation:

어디 + 와

[o'di wa]

어디 [o'di] - interrogative pronoun which place

와 [wa] - coordinative case ending

## The Absolute Case

The absolute case is the case without case ending.

for example:

- 버스 온다.  
[ppo'su' onda]

a bus comes  
A bus comes.

explanation:

The speaker speaks to an inferior.

\* The noun 버스 (ppo'su') is in the nominative without the nominative ending, that is, in the absolute case.

- 나는 신문\* 본다.  
(nanu'n sinmun ponda)  
I the newspaper read  
I read the newspaper..

explanation:

The speaker speaks to an inferior.

\* 신문 (sinmun) is in the accusative without the accusative ending, that is, in the absolute case.

- 아버지\* 책  
(abo'ji chaek)  
father of book  
father's book

explanation:

\* 아버지 (aboji) is in the genitive without the genitive ending, that is, in the absolute case.

- 너는 어디\* 가느냐?  
(no'nu'n o'di kanu'-nya)  
you which place to go?  
Where are you going to?

explanation:

The speaker speaks to an inferior.

\* 어디 (o'di) is in the dative without the dative ending, that is, in the absolute case.

## Word Order

### The Predicate

The word in the final imperative form of the verb in the sentence is the predicate, and it lies at the end of the sentence.

for example:

- 빨리 오십시오.  
[ppalli osipsio]  
quickly come!  
Come quickly!

explanation:

The speaker speaks to a superior.

The final imperative form 오십시오 [osipsio] in the sentence is the predicate, and it lies at the end of the sentence.

- 어서 앉으시오.  
[o'so' anju'sio]  
please sit down!  
Please, sit down!

explanation:

The speaker speaks to a person at the same rank.

The final imperative form 앉으시오 [anju'sio] in the sentence is the predicate, and it lies at the end of the sentence.

- 빨리 오라.  
[ppalli ora]  
quickly come!  
Come quickly!

explanation:

The speaker speaks to an inferior.

The final imperative form 오라 (ora) in the sentence is the predicate, and it lies at the end of the sentence.

## The object

The object in the form of the instrumental lies between the subject and the predicate.

for example:

나는 톱으로\*<sup>1</sup> 나무를 벤다\*<sup>2</sup>.  
(nanu'n thobu'ro namuru'l penda)  
I a saw with the wood cut  
I cut the wood with a saw.

explanation:

The speaker speaks to an inferior.

톱으로 (thobu'ro) in the form of the instrumental is the object, and it lies between the subject 나는 (nanu'n) and the predicate 벤다 (penda).

\*<sup>1</sup> 톱 + 으 + 로

(thob u' ro)

톱 (thob) - noun saw

으 (u') - link-vowel

로 (ro) - instrumental ending

\*<sup>2</sup> 벤다 (penda) is derived from the verb 베다 (peda) cut.

베 + 다

(pe da)

베 (pe) - stem

다 (da) - ending

베 + ㄴ다

(pe nda)

ㄴ다 (nda) - final declarative ending of the verb in the low form of courtesy

벤다 (penda) (after contracting 베 (pe) and ㄴ (n))

## The form of address

The form of address is word with which the speaker calls the person addressed.

The form of address usually comes at the beginning of the sentence.

for example:

- **박동무**, 나는 정거장에\* 가오.  
(paktongmu nanu'n jo'ng-go'jang-e kao)  
Pak comrade I the station to go  
Comrade Pak, I am going to the station.

explanation:

The form of address 박동무 (paktongmu) comes at the beginning of the sentence.

- \* 정거장 + 에  
(jo'ng-go'jang e)  
정거장 (jo'on-go'jang) - noun station  
에 (e) - dative ending

- **조국이며**\*<sup>1</sup>, 영원히 번영하라\*<sup>2</sup>!  
(jo'gugiy'o' yo'ng-wo'ni po'nyo'nghara)  
fatherland! forever prosper!  
Fatherland, prosper forever!

explanation:

The form of address 조국이며 (jo'gugiy'o') comes at the beginning of the sentence.

- \*<sup>1</sup> 조국 + 이여  
(jogug iyo')  
조국 (jogug) - noun fatherland  
이여 (iyo') - vocative ending
- \*<sup>2</sup> 번영하라 (po'nyo'nghara) is derived from the verb 번영하다 (po'nyo'nghada) prosper.  
번영하 + 다

(po'nyo'ng'ha da)  
 번영하 (po'nyo'ng'ha) - stem  
 다 (da) - ending  
 번영하 + 라  
 (po'nyo'ng'ha ra)  
 라 (ra) - final imperative ending of the verb in the  
 low form of courtesy :

## Text

### 1

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.

- 빨리 오십시오.  
 [ppalli osipsio]  
 quickly come!  
 Come quickly!



- 어서 앉으십시오.  
 [o'so' anju'sipsio]  
 please sit down!  
 Please, sit down!

explanation:

\* 앉으십시오 (anju'sipsio) is derived from the verb 앉다 (anda) sit.

앉 + 다

(an da)

앉 (an) - stem

다 (da) - ending

앉 + 으 + 십시오

(an ju' sipsio)

으 (u') - link-vowel

십시오 (sipsio) - final imperative ending of the verb



in the most deferential form

- 차표를<sup>\*1</sup> 사십시오<sup>\*2</sup>.  
(chaphyoru'l sasipsio)  
ticket buy!  
Get your ticket!

explanation:

\*<sup>1</sup>차표 + 를  
(chaphyo ru'l)

차표 (chaphyo) - noun ticket

를 (ru'l) - accusative ending

\*<sup>2</sup>사십시오 (sasipsio) is derived from the verb 사다 (sa da) buy.

사 + 다

(sa da)

사 (sa) - stem

다 (da) - ending

사 + 십시오

(sa sipsio)

십시오 (sipsio) - final imperative ending of the verb  
in the most deferential form

- 어서 ㅊ 타십시오.  
(o'so' thasipsio)  
please get in!  
Get in, please!

explanation:

\* 타십시오 (thasipsio) is derived from the verb 타다 (tha da) get in.

타 + 다

(tha da)

타 (tha) - stem

다 (da) - ending

타 + 십시오

(tha sipsio)

십시오 (sipsio) - final imperative ending of the verb  
in the most deferential form

- 어서 내리십시오\*.  
(o'so' naerisipsio)  
please get off!  
Get off, please!

explanation:

\* 내리십시오 (naerisipsio) is derived from the verb 내리다  
(naerida) get off.

내리 + 다

(naeri da)

내리 (naeri) - stem

다 (da) - ending

내리 + 십시오

(naeri sipsio)

십시오 (sipsio) - final imperative ending of the verb  
in the most deferential form

- When a speaker speaks to a person at the same rank, he  
expresses courtesy for the person addressed by the middle  
form of courtesy.



- 빨리 오시오\*.  
(ppalli osio)  
quickly come!  
Come quickly!

explanation:

\* 오시오 (osio) is derived from the verb 오다 (oda) come.

오 + 다

(o da)

오 (o) - stem

다 (da) - ending

오 + 시오  
(o sio)

시오 (sio) - final imperative ending of the verb in  
the middle form of courtesy

- 어서 앉으시오.  
(o'so' anju'sio)  
please sit down!  
Please, sit down!

- 차표를 사시오\*.  
(chaphyuru'l sasio)  
ticket buy!  
Get your ticket!

explanation:

\* 사시오 (sasio) is derived from the verb 사다 (sada) buy.

사 + 다  
(sa da)

사 (sa) - stem  
다 (da) - ending

사 + 시오  
(sa sio)

시오 (sio) - final imperative ending of the verb in  
the middle form of courtesy

- 어서 타시오\*.  
(o'so' thasio)  
please get in!  
Get in, please!

explanation:

\* 타시오 (thasio) is derived from the verb 타다 (thada)  
get in.

타 + 다  
(tha da)

타 (tha) - stem

다 (da) - ending

타 + 시오

(tha sio)

시오 (sio) - final imperative ending of the verb in the middle form of courtesy

- 어서 내리시오\*.

(o'so' naerisio)

please get off!

Get off, please!

explanation:

\* 내리시오 (naerisio) is derived from the verb 내리다 (naerida) get off.

내리 + 다

(naeri da)

내리 (naeri) - stem

다 (da) - ending

내리 + 시오

(naeri sio)

시오 (sio) -final imperative ending of the verb in the middle form of courtesy

· When a speaker speaks to an inferior, he expresses courtesy for the person addressed in the low form of courtesy.

- 빨리 오라\*.

(ppalli ora)

quickly come!

Come quickly!



explanation:

\* 오라 (ora) is derived from the verb 오다 (oda) come.

오 + 다

(o da)

오 (o) - stem

다 (da) - ending

오 + 라  
(o ra)

라 (ra) - final imperative ending of the verb in the low form of courtesy

- 앉으라.  
(anju'ra)  
Sit down!

explanation:

앉으라 (anju'ra) is derived from the verb 앉다 (anda) sit.

앉 + 다  
(an da)

앉 (an) - stem

다 (da) - ending

앉 + 으 + 라  
(anj u' ra)

으 (u') - link-vowel

라 (ra) - final imperative ending of the verb in the low form of courtesy

- 차표를 사라\*.  
(chaphyoru'l sara)  
ticket buy!  
Get your ticket!

explanation:

\* 사라 (sara) is derived from the verb 사다 (sada) buy.

사 + 다  
(sa da)

사 (sa) - stem

다 (da) - ending

사 + 라  
(sa ra)

라 (ra) - final imperative ending of the verb in the low form of courtesy

- 타라.  
(thara)  
Get in!

explanation:

타라 (thara) is derived from the verb 타다 (thada) get in.

타 + 다

(tha da)

타 (tha) - stem

다 (da) - ending

타 + 라

(tha ra)

라 (ra) - final imperative ending of the verb in the low form of courtesy

- 내리라.  
(naerira)  
Get off!

explanation:

내리라 (naerira) is derived from the verb 내리다 (naeri da) get off.

내리 + 다

(naeri da)

내리 (naeri) - stem

다 (da) - ending

내리 + 라

(naeri ra)

라 (ra) - final imperative ending of the verb in the low form of courtesy

## 2

- When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for

the speaker by the most deferential form, too.



- 당신은 무엇으로 나무를 뿔니까\*?  
(tangsinnu'n muo'su'ro namuru'l pemnikka)  
you what with the wood cut?  
What do you cut the wood with?

explanation:

\* 뿔니까 (pemnikka) is derived from the verb 베다 (peda) cut.

베 + 다  
(pe da)

베 (pe) - stem

다 (da) - ending

베 + 뿔니까

(pe mnikka)

뿔니까 (mnikka) - final interrogative ending of the verb in the most deferential form

뿔니까 (pemnikka) (after contracting 베 (pe) and 뿔 (p) )

- 저는 톱으로 나무를 뿔니다\*.  
(jo'nu'n thobu'ro namuru'l pemnida)  
I a saw with the wood cut  
I cut the wood with a saw.

explanation:

\* 뿔니다 (pemnida) is derived from the verb 베다 (peda) cut.

베 + 다  
(pe da)

베 (pe) - stem

다 (da) - ending

베 + 뿔니다

(pe mnida)

ㅂ니다 (mnida) - final declarative ending of the verb  
in the most deferential form

뵈니다 (pemnida) (after contracting 베풀 (pe) and 뵈 (p) )

- 당신은 어디로 갑니까?  
[tangsinu'n o'diro kamnikka]  
you which place to go?  
Where are you going to?

저는 집으로 갑니다.  
[jo'nu'n jibu'ro kamnida]  
I home to go  
I am going home.

- 당신은 누구와 갑니까?  
[tangsinu'n nuguwa kamnikka].  
you whom with go?  
Whom are you going with?

저는 아버지와 갑니다.  
[jo'nu'n abo'jiwa kamnida]  
I father with go  
I am going with my father.

- When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.  
When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.



- 당신은 무엇으로 나무를 뵈니까?  
[tangsinu'n muo'su'ro namuru' pemnikka]  
you what with the wood cut?  
What do you cut the wood with?



나는 톱으로 나무를 베다.  
 (nanu'n thobu'ro namuru'l , penda)  
 I a saw with the wood cut

I cut the wood with a saw.

- 당신은 어디로 갑니까?  
 (tangsinu'n o'diro kamnikka)  
 you which place to go?  
 Where are you going to?

나는 집으로 간다.  
 (nanu'n jibu'ro kanda)  
 I home to go  
 I am going home.

- 당신은 누구와 갑니까?  
 (tangsinu'n nuguwa kamnikka)  
 you who with go?  
 Whom are you going with?

나는 아버지와 간다.  
 (nanu'n abo'jiwa kanda)  
 I father with go  
 I am going with my father

- When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.



- 동무는 무엇으로 나무를 베는가?  
 (longmunu'n muo'su'ro namuru'l penu'n-ga)

comrade        what with the wood        cut?  
What do you cut the wood with?

explanation:

\* 베는가 (penu'n-ga) is derived from the verb 베다 (peda)  
cut.

베 + 다  
(pe    da)

베 (pe) - stem

다 (da) - ending

베 + 는가  
(pe    nu'n-ga)

는가 (nu'n-ga) - final interrogative ending of the verb  
in the middle form of courtesy

나는        톱으로        나무를        베오.  
(nanu'n thobu'ro namuru'l    peo)  
I    a    saw with the wood    cut  
I cut the wood with a saw.

explanation:

\* 베오 (peo) is derived from the verb 베다 (peda)

베 + 다  
(pe    da)

베 (pe) - stem

다 (da) - ending

베 + 오  
(pe    o)

오 (o) - final declarative ending of the verb in the  
middle form of courtesy

- 동무는        어디로        가는가?  
(tongmunu'n o'diro        kanu'n-ga)  
comrade        which place to go?  
Where are you going to?

나는        집으로        가오.

(nanu'n jibu'ro kao)  
I home to go  
I am going home.

- 동무는 누구와 가는가?  
(tongmunu'n nuguwa kanu'n-ga)  
comrade who with go?  
Whom are you going with?

나는 아버지와 가오.  
(nanu'n abo'jiwa kao)  
I father with go  
I am going with my father.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy. When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



- 너는 무엇으로 나무를 베느냐?  
(no'nu'n muo'su'ro namuru' l penu'-nya)  
you what with the wood cut?  
What do you cut the wood with?

explanation:

\* 베느냐 (penu'-nya) is derived from the verb 베다 (peda) cut.

베 + 다  
(pe da)

베 [pe] - stem  
다 [da] - ending

베 + 느냐  
(pe nu'-nya)

느냐 [nu'-nya] -final interrogative ending of the verb

In the low form of courtesy

저는 톱으로 나무를 썹니다.  
[jo'nu'n thobu'ro namuru'l pemnida]  
I a saw with the wood cut  
I cut the wood with a saw.

- 너는 어디로 가느냐?  
[no'nu'n o'diro kanu'-nya]  
you which place to go?  
Where are you going to?

저는 집으로 갑니다.  
[jo'nu'n jibu'ro kamnida]  
I home to go  
I am going home.

- 너는 누구와 가느냐?  
[no'nu'n nuguwa kanu'-nya]  
you who with go?  
Whom are you going with?

저는 아버지와 갑니다.  
[jo'nu'n abo'jiwa kamnida]  
I father with go  
I am going with my father.

### 3

- 조국이며, 영원히 번영하라!  
[jogugliyo' yo'ng-wo'ni po'nyo'ngghara]  
fatherland forever prosper!  
Fatherland, prosper forever!

- 동무들이여<sup>1</sup>, 인사를<sup>2</sup> 보냅니다<sup>3</sup>.  
[tongmudu'riyo' insaru'l ponaemnida]  
comrades! greeting send

Comrades! We send greeting to you!

explanation:

\*<sup>1</sup>동무 + 들 + 이여

{tongmu du'r iyo}

동무 (tongmu) - noun comrade

들 (du'l) - plural ending

이여 (iyo') - vocative ending

\*<sup>2</sup>인사 + 를

{insa ru'l}

인사 (insa) - noun greeting

를 (ru'l) - accusative ending

\*<sup>3</sup>보냅니다 (ponaemnida) is derived from the verb 보내다 (ponaeda) send.

보내 + 다

{ponae da}

보내 (ponae) - stem

다 (da) - ending

보내 + ㅁ니다

{ponae mnida}

ㅁ니다 (mnida) - final declarative ending of the verb in the most deferential form

보냅니다 (ponaemnida) (after contracting 내 (nae) and ㅁ (p) )

- 아이들아<sup>ㅁ</sup>, 빨리 가자!  
{aidu'ra ppalli kaja}  
children! quickly go let us  
Let us go quickly, children!

explanation:

\* 아이 + 들 + 아

{ai du'r a}

아이 (ai) - noun child

들 (du'r) - plural ending

아 (a) - vocative ending

## 4

- **버스**      **옵니다.**  
 (ppo'su' omnida)  
 a bus      comes  
 A bus comes.

**버스**      **오오.**  
 (ppo'su' oo)  
 a bus      comes  
 A bus comes.

**버스**      **온다.**  
 (ppo'su' onda)  
 a bus      comes  
 A bus comes.

- **저는**      **신문**      **봅니다\*.**  
 (jo'nu'n sinmun pomnida)  
 I the      newspaper read  
 I read the newspaper.

explanation:

\* **봅니다** (pommida) is derived from the verb **보다** (poda) read.

**보** + **다**  
 (po da).

**보** (po) - stem  
**다** (da) - ending

**보** + **ㅂ니다**  
 (po mnida)

**ㅂ니다** (mnida) - final declarative ending of the verb in the most deferential form

**봅니다** (pommida) (after contracting **보** (po) and **ㅂ** (p) )

**나는**      **신문**      **보오\*.**

(nanu'n sinmun poo)  
| the newspaper read  
| read the newspaper.

explanation:

\* 보오 (poo) is derived from the verb 보다 (poda) read.

보 + 다  
(po da)

부 (po) - stem

다 (da) - ending

보 + 오  
(po o)

오 (o) - final declarative ending of the verb in the  
middle form of courtesy

나는 신문 본다.  
(nanu'n sinmun ponda)  
| the newspaper read  
| read the newspaper.

- 아버지 책  
(abo'ji chaek)  
father of book  
father's book

형 책  
(hyo'ng chaek)  
brother of book  
brother's book

동무 책  
(tongmu chaek)  
friend of book  
friend's book

- 당신은 어디 갑니까?  
(tangsinu'n o'di kamnikka)

you                    which place to go?  
Where are you going to?

동무는            어디            가는가 ?  
(tongmunu'n o'di            kanu'n-ga)  
comrade            which place to go?  
Where are you going to?

너는            어디            가느냐 ?  
(no'nu'n o'di            kanu'-nya)  
you            which place to go?  
Where are you going to?



Lesson 12:

## The Change of Sounds (*Strengthening*)

### The strengthening of a sound

The strengthening of a sound means that a soft sound becomes a strong sound under the influence of the consonant which comes before it.

1. A soft sound becomes a strong sound after a consonant which is not sonant.

for example:

집단 (jipdan) collective  
(집단) (jipttan) (as a result of the strengthening of the soft sound ㄷ (d) after the voiceless sound ㅈ (p) )

2. After a sonant a soft sound becomes as follows:

- 1) a strong sound

for example:

봄바람 (pombaram) spring breeze  
(봄빠람) (pompparam) (as a result of the strengthening of the soft sound ㅂ (b) after the sonant ㅁ (m) )

- 2) not a strong sound

for example:

충성 (chungso'ng) loyalty

explanation:

The soft sound ㅅ (s) does not become a strong sound after sonant ㅇ (ng) .

## The Table of the Declension of a Word in the Singular to Which a Sense of Respect Is Given

어머니 (o'mo'ni) mother

Case	Noun	Translation
Nominative	어머니께서 (o'mo'nikkeso')	one's mother
Accusative	어머니를 (o'mo'niru'l)	one's mother
Genitive	어머니의 (o'mo'niu'i)	of one's mother
Dative	어머니께 (o'mo'nikke)	to one's mother
Locative	어머니에게서 (o'mo'nlegesso')	by one's mother, from one's mother
Instrumental	어머니로 (o'mo'niro)	to one's mother, as one's mother
Coordinative case	어머니와 (o'mo'niwa)	one's mother and, with one's mother
Vocative	어머니이시여! (o'mo'niisiyo')	one's mother!

## The Table of the Declension of a Word in the Singular Which Ends in a Vowel

1. When the word to be declined indicates an animate being:

아이 (ai) child

Case	Noun	Translation
Nominative	아가 (aiga)	one's child
Accusative	아이를 (airu'1)	one's child
Genitive	아의 (aiu'1)	of one's child
Dative	아에게 (aiege)	to one's child
Locative	아에게서 (aiegeso')	by one's child from one's child
Instrumental	아로 (airo)	to one's child as one's child
Coordinative case	아와 (aiwa)	one's child and, with one's child
Vocative	아야! (aiya)	one's child!

소 [so] cow

Case	Noun	Translation
Nominative	소가 (soga)	a cow
Accusative	소를 (soru' l)	a cow
Genitive	소의 (sou' i)	of a cow
Dative	소에게 (so-ege)	to a cow
Locative	소에게서 (so-egeso')	by a cow, from a cow
Instrumental	소로 (soro)	to a cow, as a cow
Coordinative case	소와 (sowa)	a cow and, with a cow
Vocative	not used	

2. When the word to be declined indicates an inanimate being:

나무 (namu) tree

Case	Noun	Translation
Nominative	나무가 (namuga)	a tree
Accusative	나무를 (namuru' l)	a tree
Genitive	나무의 (namuu' i)	of a tree
Dative	나무에 (namue)	to a tree
Locative	나무에서 (namueso' )	on a tree, from a tree
Instrumental	나무로 (namuro)	of a tree
Coordinative case	나무와 (namuwa)	a tree and, with a tree
Vocative	not used	

## The Table of the Declension of a Word in the Singular Which Ends in a Consonant

1. When the word to be declined indicates an animate being:

사람 (saram) man

Case	Noun	Translation
Nominative	사람이 (sarami)	a man
Accusative	사람을 (saramu' l)	a man
Genitive	사람의 (saramu' i)	of a man
Dative	사람에게 (saramege)	to a man
Locative	사람에게서 (saramegeso')	by a man, from a man
Instrumental	사람으로 (saramu' ro)	to a man, as a man
Coordinative case	사람과 (saramgwa)	a man and, with a man
Vocative	사람이여! (saramiyo')	a man !

말 (mal) horse

Case	Noun	Translation
Nominative	말이 (mari)	a horse
Accusative	말을 (maru' l)	a horse
Genitive	말의 (maru' i)	of a horse
Dative	말에게 (marege)	to a horse
Locative	말에게서 (maregeso')	by a horse, from a horse
Instrumental	말로 (mallo)	on a horse
Coordinative case	말과 (malgwa)	a horse and, with a horse
Vocative	not used	

2. When the word to be declined indicates an inanimate being:

책 (chaek) book

Case	Noun	Translation
Nominative	책이 (chaegi)	a book
Accusative	책을 (chaegu' l)	a book
Genitive	책의 (chaegu' i)	of a book
Dative	책에 (chaege)	to a book
Locative	책에서 (chaegeso' )	in a book
Instrumental	책으로 (chaegu' ro)	with a book
Coordinative case	책과 (chaekkwa)	with a book
Vocative	not used	



The Table of the Declension of a Word in the Plural  
to Which a Sense of Respect Is Given

어머니들 (o'mo'nidu'l) mothers

Case	Noun	Translation
Nominative	어머니들께서 (o'mo'nidu'lkkeso')	mothers
Accusative	어머니들을 (o'mo'nidu'ru'l)	mothers
Genitive	어머니들의 (o'mo'nidu'ru'i)	of mothers
Dative	어머니들께 (o'mo'nidu'kke)	to mothers
Locative	어머니들에게서 (o'mo'nidu'regeso')	by mothers, from mothers
Instrumental	어머니들로 (o'mo'nidu'llo)	to mothers, as mothers
Coordinative case	어머니들과 (o'mo'nidu'lgwa)	mothers and, with mothers
Vocative	어머니들이시여! (o'mo'nidu'risiyo')	mothers!

## The Table of the Declension of a Word in the Plural Which Indicates an Animate Being

아이들 (aidu' l) children

Case	Noun	Translation
Nominative	아이들이 (aidu' ri)	children
Accusative	아이들을 (aidu' ru' l)	children
Genitive	아이들의 (aidu' ru' i)	of children
Dative	아이들에게 (aidu' rege)	to children
Locative	아이들에게서 (aidu' regeso')	by children, from children
Instrumental	아이들로 (aidu' llo)	to children, as children
Coordinative case	아이들과 (aidu' lgwa)	children and, with children
Vocative	아이들아! (aidu' ra)	children!

사람들 (saramdu' l) men

Case	Noun	Translation
Nominative	사람들이 (saramdu' ri)	men
Accusative	사람들을 (saramdu' ru' l)	men
Genitive	사람들의 (saramdu' ru' i)	of men
Dative	사람들에게 (saramdu' rege)	to men
Locative	사람들에서 (saramdu' regeso')	by men, from men
Instrumental	사람들로 (saramdu' llo)	to men, as men
Coordinative case	사람들과 (saramdu' lgwa)	men and, with men
Vocative	사람들이여! (saramdu' riyo')	men!

The Table of the Declension of a Word in the Plural  
Which indicates an Inanimate Being

나무들 (namudu' l) trees

Case	Noun	Translation
Nominative	나무들이 (namudu' ri)	trees
Accusative	나무들을 (namudu' ru' l)	trees
Genitive	나무들의 (namudu' ru' i)	of trees
Dative	나무들에 (namudu' re)	to trees
Locative	나무들에서 (namudu' reso')	from trees
Instrumental	나무들로 (namudu' llo)	of trees
Coordinative case	나무들과 (namudu' l'gwa)	trees and, with trees
Vocative	not used	

책들 (chaekttu' l) books

Case	Noun	Translation
Nominative	책들이 (chaekttu' ri)	books
Accusative	책들을 (chaekttu' ru' l)	books
Genitive	책들의 (chaekttu' ru' l)	of books
Dative	책들에 (chaekttu' re)	to books
Locative	책들에서 (chaekttu' reso')	in books
Instrumental	책들로 (chaekttu' llo)	with books
Coordinative case	책들과 (chaekttu' lgwa)	books and, with books
Vocative	not used	

explanation:

The declension of a noun in the plural is the same as the declension of the singular noun which ends in a consonant.

Table of the Endings of the Case of the Noun

Case \ Number of the word to be declined	Singular	Plural
Nominative	께서 (kkeso') 가 / 이 (ga) (i)	께서 (kkeso') 이 (i)
Accusative	를      르 / 을 (ru' l) (l) (u' l)	를 (u' l)
Genitive	의 (u' l)	의 (u' l)
Dative	께 (kke) 에게 (ege) 에 (e)	께 (kke) 에게 (ege) 에 (e)
Locative	에게서 (egeso') 에서 (eso')	에게서 (egeso') 에서 (eso')
Instrumental	로 (ro)	로 (ro)
Coordinative case	와 / 과 (wa) (gwa)	과 (gwa)
Vocative	이시여 (isiyo') 여 / 이여 (yo') (iyo') 아 / 아 (ya) (a)	이시여 (isiyo') 이여 (iyo') 아 (a)

## The Declension of the Personal Pronoun

저 (jo') I

Case	Personal Pronoun	Translation
Nominative	제가 (Jega)	I
	저는 (jo'nu'n)	I
Accusative	저를 (jo'ru'l)	me
Genitive	저의 (jo'u'i)	my
Dative	저에게 (jo'ege)	me
Locative	저에게서 (jo'egeso')	by me, from me
Instrumental	저로 (jo'ro)	to me, as I
Coordinative case	저와 (jo'wa)	I and, with me
Vocative	not used	

### explanation:

The declension of the personal pronoun is just the same as that of the noun.

The declension of the personal pronoun 저 (jo') I is the same as with a noun which ends in a vowel and indicates an

animate being.

The personal pronoun 제 (je) I is used in the nominative instead of the personal pronoun 저 (jo') I.

Not the nominative ending 가 (ga) but the auxiliary ending 는 (nu'n) is attached to the personal pronoun 저 (jo') in the nominative.

### 나 (na) I

Case	Personal pronoun	Translation
Nominative	내가 (naega)	I
	나는 (nanu'n)	I
Accusative	나를 (naru'l)	me
Genitive	나의 (nau'i)	my
Dative	나에게 (na-ege)	me
Locative	나에게서 (na-egeso')	by me. from me
Instrumental	나로 (naro)	to me; as I
Coordinative case	나와 (nawa)	I and, with me
Vocative	not used	



explanation:

The declension of the personal pronoun is just the same as that of the noun.

The declension of personal pronoun 나 (na) I is the same as with a noun which ends in a vowel and indicates an animate being.

The personal pronoun 내 (nae) I is used in the nominative instead of the personal pronoun 나 (na) I.

Not the nominative ending 가 (ga) but the auxiliary ending 는 (nu'n) is attached to the personal pronoun 나 (na) I in the nominative.

저희 (jo'hu'i) we

Case	Personal pronoun	Translation
Nominative	저희가 (jo'hu'iga)	we
Accusative	저희를 (jo'hu'iru'l)	us
Genitive	저희의 (jo'hu'iu'i)	our
Dative	저희에게 (jo'hu'iege)	us
Locative	저희에게서 (jo'hu'iegeso')	by us, from us
Instrumental	저희로 (jo'hu'iro)	to us, as we
Coordinative case	저희와 (jo'hu'iwa)	with us
Vocative	not used	

explanation:

The declension of the personal pronoun is just the same as that of the noun.

The declension of the personal pronoun 저희 (jo'hu'i) we is the same as with a noun which ends in a vowel and indicates an animate being.

저희들 (jo'hu'idu'l) we

Case	Personal pronoun	Translation
Nominative	저희들이 (jo'hu'idu'ri)	we
Accusative	저희들을 (jo'hu'idu'ru'l)	us
Genitive	저희들의 (jo'hu'idu'ru'i)	our
Dative	저희들에게 (jo'hu'idu'rege)	us
Locative	저희들에서 (jo'hu'idu'regeso')	by us, from us
Instrumental	저희들로 (jo'hu'idu'llo)	to us, as we
Coordinative case	저희들과 (jo'hu'idu'lgwa)	we and, with us
Vocative	not used	

explanation:

The declension of the personal pronoun is just the same as

that of the noun.

The plural ending 돌 (du'1) can be attached to the personal pronoun 저희 (jo'hu'i) we. The declension of the personal pronoun 저희들 (jo'hu'idu'1) we formed by that is the same as with a noun which ends in a consonant and indicates an animate being.

우리 (uri) we

Case	Personal pronoun	Translation
Nominative	우리가 (uriga)	we
Accusative	우리를 (uriru'1)	us
Genitive	우리의 (uriu'i)	our
Dative	우리에게 (uriege)	us
Locative	우리에게서 (uriegeso')	by us, from us
Instrumental	우리로 (uriro)	to us, as we
Coordinative case	우리와 (uriwa)	we and, with us
Vocative	not used	

explanation:

The declension of the personal pronoun is just the same as

that of the noun.

The declension of the personal pronoun 우리 (uri) we is the same as with a noun which ends in a vowel and indicates an animate being.

우리들 (uridu' l) we

Case	Personal pronoun	Translation
Nominative	우리들이 (uridu' ri)	we
Accusative	우리들을 (uridu' ru' l)	us
Genitive	우리들의 (uridu' ru' l)	our
Dative	우리들에게 (uridu' rege)	us
Locative	우리들에서 (uridu' regeso')	by us, from us
Instrumental	우리들로 (uridu' llo)	to us, as we
Coordinative case	우리들과 (uridu' lgwa)	we and, with us
Vocative	not used ;	

explanation:

The declension of the personal pronoun is just the same as that of the noun.

The plural ending 들 (du' l) can be attached to the personal

pronoun 우리 (uri) we. The declension of the personal pronoun 우리들 (uridu'l) we formed by that is the same as with a noun which ends in a consonant and indicates an animate being.

너 (no') you

Case	Personal pronoun	Translation
Nominative	네가 (nega)	you
	너는 (no'nu'n)	you
Accusative	너를 (no'ru'l)	you
Genitive	너의 (no'u'i)	your
Dative	너에게 (no'ege)	you
Locative	너에게서 (no'egeso')	by you, from you
Instrumental	너로 (no'ro)	to you, as you
Coordinative case	너와 (no'wa)	you and, with you
Vocative	not used	

explanation:

The declension of the personal pronoun is just the same as that of the noun.

The declension of the personal pronoun 너 (no') you is the same as with a noun which ends in a vowel and indicates an animate being.

The personal pronoun 네 (ne) you is used in the nominative instead of the personal pronoun 너 (no') you.

Not the nominative ending 가 [ga] but the auxiliary ending 는 [nu'n] is attached to the personal pronoun 너 (no') you in the nominative.

너희 (no'hu'i) you

Case	Personal pronoun	Translation
Nominative	너희가 (no'hu'iga)	you
Accusative	너희를 (no'hu'iru'l)	you
Genitive	너희의 (no'hu'iu'i)	your
Dative	너희에게 (no'hu'iege)	you
Locative	너희에게서 (no'hu'iegeso')	by you, from you
Instrumental	너희로 (no'hu'iro)	to you, as you
Coordinative case	너희와 (no'hu'iwa)	you and, with you
Vocative	not used	

explanation:

The declension of the personal pronoun is just the same as that of the noun.

The declension of the personal pronoun 너희 (no'hu'i) you is the same as with a noun which ends in a vowel and indicates an animate being.

너희들 (no'hu'idu'l) you

Case	Personal pronoun	Translation
Nominative	너희들이 (no'hu'idu'ri)	you
Accusative	너희들을 (no'hu'idu'ru'l)	you
Genitive	너희들의 (no'hu'idu'ru'i)	your
Dative	너희들에게 (no'hu'idu'rege)	you
Locative	너희들에서 (no'hu'idu'regeso')	by you, from you
Instrumental	너희들로 (no'hu'idu'llo)	to you, as you
Coordinative case	너희들과 (no'hu'idu'lgwa)	you and, with you
Vocative	not used	

explanation:

The declension of the personal pronoun is just the same as that of the noun.

The plural ending 들 (du'l) can be attached to the personal pronoun 너희 (no'hu'i) you. The declension of the personal pronoun 너희들 (no'hu'idu'l) you formed by that is the same with a noun which ends in a consonant and indicates an animate being.

당신 (tangsin) you

당신 (tangsin) you is a noun. But it can be used as a personal pronoun.

for example:

당신은\* 갑니다.

(tangsinu'n kamnida)

you go

You go.

explanation:

The speaker speaks to a superior.

\* 당신 + 은

(tangsin u'n)

당신 (tangsin) - noun you

은 (u'n) - auxiliary ending

The declension of the noun 당신 (tangsin) you is the same as with a noun which ends in a consonant and indicates an animate being.

당신 (tangsin) you

Case	Noun	Translation
Nominative	당신이 (tangsin-i)	you
Accusative	당신을 (tangsinu'li)	you
Genitive	당신의 (tangsinu'li)	your
Dative	당신에게 (tangsin-eg-e)	you
Locative	당신에게서 (tangsin-eg-eso')	by you, from you
Instrumental	당신으로 (tangsinu'ro)	to you, as you
Coordinative case	당신과 (tangsin-gwa)	you and, with you
Vocative	not used	

The plural form 당신들 (tangsindu'li) you (pl)<sup>5</sup> of the noun 당신 (tangsin) you (sing) is formed by attaching the plural ending 들 (du'li) to the noun 당신 (tangsin) you (sing).

The declension of the noun 당신들 (tangsindu'li) you (pl) is



the same as with a noun which ends in a consonant and indicates an animate being.

당신들 (tangsindu' l) you

Case	Noun	Translation
Nominative	당신들이 (tangsindu' ri)	you
Accusative	당신들을 (tangsindu' ru' l)	you
Genitive	당신들의 (tangsindu' ru' i)	your
Dative	당신들에게 (tangsindu' rege)	you
Locative	당신들에게서 (tangsindu' regeso')	by you, from you
Instrumental	당신들로 (tangsindu' llo)	to you, as you
Coordinative case	당신들과 (tangsindu' l'gwa)	you and, with you
Vocative	not used	

동무 (tongmu) comrade is a noun. But it can be used as a personal pronoun with the meaning you.

for example:

동무는\* 간다.  
(tongmunu'n kanda)  
comrade go  
You go.

explanation:

\* The speaker speaks to an inferior.

동무 + 는  
(tongmu nu'n)  
동무 (tongmu) - noun comrade  
는 (nu'n) - auxiliary ending

## The Person to Be Spoken About of the Personal Pronoun

In Korean there is no third person of the personal pronoun as in English. Therefore, he, she, it, they (the person to be spoken about) are expressed as follows:

### 1. 그 (ku') he

explanation:

그 (ku')

그 (ku') - demonstrative pronoun that

But in this case 그 (ku') that is used as the personal pronoun he in English.

The declension 그 (ku') he is the same as with a noun which ends in a vowel and indicates an animate being.

그 (ku') he

Case	Word	Translation
Nominative	그가 (ku' ga)	he
Accusative	그를 (ku' ru' l)	him
Genitive	그의 (ku' u' i)	his
Dative	그에게 (ku' ege)	him
Locative	그에게서 (ku' egeso')	by him, from him
Instrumental	그로 (ku' ro)	to him, as he
Coordinative case	그와 (ku' wa)	he and, with him
Vocative	not used	

## 2. 그 여자 (ku' nyo' ja) she

explanation:

그 여자 (ku' nyo' ja)

그 (ku') - demonstrative pronoun that

여자 (nyo' ja) - noun woman

The declension 그 여자 (ku' nyo' ja) she is the same as with a noun which ends in vowel and indicates an animate being.

### 그 여자 (ku' nyo' ja) she

Case	Word	Translation
Nominative	그 여자가 (ku' nyo' jaga)	she
Accusative	그 여자를 (ku' nyo' jaru' l)	her
Genitive	그 여자의 (ku' nyo' jau' i)	her
Dative	그 여자에게 (ku' nyo' ja-ege)	her
Locative	그 여자에게서 (ku' nyo' ja-egeso')	by her, from her
Instrumental	그 여자로 (ku' nyo' jaro)	to her, as she
Coordinative case	그 여자와 (ku' nyo' jawa)	she and, with her
Vocative	not used	

## 3. 그것 (ku' go' t) it

explanation:

그 + 것  
(ku' go' t)

그 (ku') - demonstrative pronoun that

것 (go't) - incomplete noun thing(refer to the lesson 21)  
 The Korean language has the incomplete noun. An incomplete noun is a noun which cannot express a complete meaning and can express it only when another word lies before it as an attribute.

The declension of the incomplete noun 것 (go't) thing with the demonstrative pronoun 그 (ku') that, 그것 (ku'go't) it, is the same as with a noun in the singular which ends in a consonant and indicates an inanimate being.

그것 (ku'go't) it

Case	Word	Translation
Nominative	그것이 (ku'go'si)	it
Accusative	그것을 (ku'go'su'l)	it
Genitive	그것의 (ku'go'su'l)	its
Dative	그것에 (ku'go'se)	to it
Locative	그것에서 (ku'go'seso')	in it, from it
Instrumental	그것으로 (ku'go'su'ro)	with it, through it, of it, because of it
Coordinative case	그것과 (ku'gotkkwa)	it and, with it
Vocative	not used	

#### 4. 그들 (ku'du'l) they

explanation:

그 + 들

:

(ku' du' l)

그 (ku') - demonstrative pronoun that  
들 (du' l) - plural ending

The declension of the demonstrative pronoun 그 (ku') that with the plural ending 들 (du' l), 그들 (ku' du' l) they, is the same as with a noun in the singular which ends in a consonant and indicates an animate being.

그들 (ku' du' l) they

Case	Word	Translation
Nominative	그들이 (ku' du' ri)	they
Accusative	그들을 (ku' du' ru' l)	them
Genitive	그들의 (ku' du' ru' i)	their
Dative	그들에게 (ku' du' rege)	them
Locative	그들에게서 (ku' du' regeso')	by them, from them
Instrumental	그들로 (ku' du' llo)	to them, as they
Coordinative case	그들과 (ku' du' l'gwa)	they and, with them
Vocative		not used

5. 그 녀자들 (ku' nyo' jadu' l) those women, they

explanation:

그 녀자 + 들  
(ku' nyo' ja du' l)

그 (ku') - demonstrative pronoun that

녀자 (nyo' ja) - noun woman

들 (du' l) - plural ending

The declension of the noun in the plural 녀자들 (nyo' jad

u' |) women with the demonstrative pronoun 그 (ku') that, 그 녀자들 (ku' nyo' jadu' |) women, they, is the same as with a noun in the singular which ends in a consonant and indicates an animate being.

그 녀자들 (ku' nyo' jadu' |) they

Case	Word	Translation
Nominative	그 녀자들이 (ku' nyo' jadu' ri)	they
Accusative	그 녀자들을 (ku' nyo' jadu' ru'  )	them
Genitive	그 녀자들의 (ku' nyo' jadu' ru' i)	their
Dative	그 녀자들에게 (ku' nyo' jadu' rege)	them
Locative	그 녀자들에게서 (ku' nyo' jadu' regeso')	by them, from them
Instrumental	그 녀자들로 (ku' nyo' jadu' llo)	to them, as they
Coordinative case	그 녀들과 (ku' nyo' jadu' l'gwa)	they and, with them
Vocative	not used	

## 6. 그것들 (ku' go' ttu' |) those things, they

explanation:

그 + 것 + 들  
(ku' go't ttu' |)

그 (ku') - demonstrative pronoun that

것 (go't) - incomplete noun thing

들 (ttu' |) - plural ending

The declension of the noun in the plural 것들 (gottu' |) things with the demonstrative pronoun 그 (ku') that, 그것들 (ku' go' ttu' |) those things, they, is the same as with a noun

in the singular which ends in a consonant and indicates an inanimate being.

그것들 (ku'go'ttu'li) those things, they

Case	Word	Translation
Nominative	그것들이 (ku'go'ttu'ri)	they
Accusative	그것들을 (ku'go'ttu'ru'li)	them
Genitive	그것들의 (ku'go'ttu'ru'li)	their
Dative	그것들에 (ku'go'ttu're)	them
Locative	그것들에서 (ku'go'ttu'reso')	in them, from them
Instrumental	그것들로 (ku'go'ttu'llo)	with them, through them, of them, because of them
Coordinative case	그것들과 (ku'go'ttu'lgwa)	they and, with them
Vocative	not used	

## The Genitive of the Personal Pronoun

The genitive of the personal pronoun in Korean corresponds with the possessive pronoun in English.

for example:

- 나의\* 아버지  
(nau'i abo'ji)  
my father  
my father

explanation:

\* 나 + 의  
(na u'i)

나 (na) - personal pronoun I

의 (u'i) - genitive ending of the personal pronoun

- 나의\* 어머니  
(nau'i o'mo'ni)  
my mother  
my mother

explanation:

\* 나 + 의  
(na u'i)

나 (na) - personal pronoun I

의 (u'i) - genitive ending of the personal pronoun

- 나의\* 집  
(nau'i jip)  
my house  
my house

explanation:

\* 나 + 의  
(na u'i)

나 (na) - personal pronoun I

의 (u'i) - genitive ending of the personal pronoun

- 나의\* 동무들  
(nau'i tongmudu' )  
my friends  
my friends

explanation:

\* 나 + 의  
(na u'i)

나 (na) - personal pronoun I



의 (u'i) - genitive ending of the personal pronoun

Table of the Endings of the Case of the Personal Pronoun

Case \ Number of the word to be declined	singular	Plural
Nominative	가 (ga)	가 / 이 (ga) (i)
Accusative	를 (르) (ru'i) (l)	를 (르) / 를 (ru'i) (l) (u'i)
Genitive	의 (u'i)	의 (u'i)
Dative	에게 (ege)	에게 (ege)
Locative	에게서 (egeso')	에게서 (egeso')
Instrumental	로 (ro)	로 (ro)
Coordinative case	와 (wa)	와 / 과 (wa) (gwa)
Vocative	여 (yo')	여 / 이여 (yo') (iyo')

## The Table of the Declension of the Interrogative Pronoun

누구 (nugu)    who

Case	Interrogative pronoun	Translation
Nominative	누구가 (nuguga)	who
	누가* (nuga)	who
Accusative	누구를 (nuguru' l)	whom
Genitive	누구의 (nuguu' i)	whose
Dative	누구에게 (nuguege)	whom
Locative	누구에게서 (nuguegeso')	by whom, from whom
Instrumental	누구로 (nuguro)	to whom, as who
Coordinative case	누구와 (nuguwa)	who and, with whom
Vocative	not used	

explanation:

The declension of the interrogative pronoun is the same as

with a noun.

The declension of the interrogative pronoun 누구 (nugu) who is the same as with a noun which ends in a vowel and indicates an animate being.

- \* 누가 (nuga) who is used in the nominative instead of 누구가 (nuguga) who.

무엇 (muo't) what

Case	Interrogative pronoun	Translation
Nominative	무엇이 (muo'si)	what
Accusative	무엇을 (muo'su'l)	what
Genitive	무엇의 (muo'su'i)	of what
Dative	무엇에 (muo'se)	to what
Locative	무엇에서 (muo'seso')	in what
Instrumental	무엇으로 (muo'su'ro)	by what, of what
Coordinative case	무엇과 (muo'tkkwa)	what and, with what
Vocative	not used	

explanation:

The declension of the interrogative pronoun is the same as

with a noun.

The declension of the interrogative pronoun 무엇 (muo't) what is the same as with a noun which ends in a consonant and indicates an inanimate being.

어디 (o'di) Which place

Case	Interrogative pronoun	Translation
Nominative	어디가 (o'diga)	which place
Accusative	어디를 (o'diru'l)	which place
Genitive	어디의 (o'diu'i)	of which place
Dative	어디에 (o'die)	to which place, in which place
Locative	어디에서 (o'dieso')	in which place, from which place
Instrumental	어디로 (o'diro)	to which place
Coordinative case	어디와 (o'diwa)	which place and, with which place
Vocative	not used	

explanation:

The declension of the interrogative pronoun is the same as with a noun.

The declension of the interrogative pronoun 어디 (o'di) is the same as with a noun which ends in a vowel and indicates an inanimate being.

## Text

### 1

- When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.



- 제가 갑니다.  
(jega kamnida)  
I go  
I go.

저는 갑니다.  
(jo'nu'n kamnida)  
I go  
I go.

전 갑니다.  
(jo'n kamnida)  
I go  
I go.

- 저희가 갑니다.  
(jo'hu'iga kamnida)  
we go  
We go.

저희는 갑니다.  
(jo'hu'inu'n kamnida)  
we go  
we go

We go.

저희들이 갑니다.  
(jo'hu'idu'ri kamnida)  
we go  
We go.

- 당신이 갑니다.  
(tangsini kamnida)  
you go  
You go.

당신은 갑니다.  
(tangsину'n kamnida)  
you go  
You go.

당신들은 갑니다.  
(tangsindu'ru'n kamnida)  
you go  
You go.

- 그가 갑니다.  
(ku'ga kamnida)  
he goes  
He goes.

그는 갑니다.  
(ku'nu'n kamnida)  
he goes  
He goes.

- 그 여자가 갑니다.  
(ku'nyo'jaga kamnida)  
the woman goes  
She goes.

그 녀자는 갑니다.  
(ku' nyo' janu'n kamnida)  
the woman goes  
She goes.

- 그들이 갑니다.  
(ku'du'ri kamnida)  
they go  
They go.

그들은 갑니다.  
(ku'du'ru'n kamnida)  
they go  
They go.

- 그 녀자들이 갑니다.  
(ku' nyo' jadu'ri kamnida)  
the women go  
They go.

그 녀자들은 갑니다.  
(ku' nyo' jadu'ru'n kamnida)  
the women go  
They go.

- When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.



- 내가 가오.  
(naega kao)  
I go  
I go.

나는 가오.

[nanu'n kao]  
I go  
I go.

난 가오.  
(nan kao)  
I go  
I go.

- 우리가 가오.  
(uriga kao)  
we go  
We go.

우리는 가오.  
(urinu'n kao)  
we go  
We go.

- 당신이 가오.  
(tangsini kao)  
you go  
You go.

당신은 가오.  
(tangsinu'n kao)  
you go  
You go.

- 동무가 가오.  
(longmuga kao)  
comrade go  
You go.

동무는 가오.  
(longmunu'n kao)  
comrade go



You go.

- 당신들이 가오.  
(tangsindu'ri kao)  
you go  
You go.

당신들은 가오.  
(tangsindu'ru'n kao)  
you go  
You go.

- 동무들이 가오.  
(tongmudu'ri kao)  
comrades go  
You go.

동무들은 가오.  
(tongmudu'ru'n kao)  
comrades go  
You go.

- 그가 가오.  
(ku'ga kao)  
he goes  
He goes.

그는 가오.  
(ku'nu'n kao)  
he goes  
He goes.

- 그 여자가 가오.  
(ku'nyo'jaga kao)  
the woman goes  
She goes.

그 녀자는 가오.  
(ku' nyo' janu'n kao)  
the woman goes  
She goes.

- 그들이 가오.  
(ku' du' ri kao)  
they go  
They go.

그들은 가오.  
(ku' du' ru'n kao)  
they go  
They go.

- 그 녀자들이 가오.  
(ku' nyo' jadu' ri kao)  
the women go  
They go.

그 녀자들은 가오.  
(ku' nyo' jadu' ru'n kao)  
the women go  
They go.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.



- 내가 간다.  
(naega kanda)  
I go  
I go.

나는 간다.

(nanu'n kanda)  
I go  
I go.

난 간다.  
(nan kanda)  
I go  
I go.

- 우리가 간다.  
(uriga kanda)  
we go  
We go.

우리는 간다.  
(urinu'n kanda)  
we go  
We go.

우린 간다.  
(urin kanda)  
we go  
We go.

- 네가 간다.  
(nega kanda)  
you go  
You go.

너는 간다.  
(no'nu'n kanda)  
you go  
You go.

넌 간다.  
(no'n kanda)  
you go

You go.

- 동무가 간다.  
(tongmuga kanda)  
comrade go  
You go.

동무는 간다.  
(tongmunu'n kanda)  
comrade go  
You go.

- 너희가 간다.  
(no'hu'iga kanda)  
you go  
You go.

너희는 간다.  
(nohu'nu n kanda)  
you go  
You go.

- 동무들이 간다.  
(tongmudu'ri kanda)  
comrades go  
You go.

동무들은 간다.  
(tongmudu'ru'n kanda)  
comrades go  
You go.

- 그가 간다.  
(ku'ga kanda)  
he goes  
He goes.

그는 간다.  
(ku'nu'n kanda)  
he goes  
He goes.

- 그 녀자가 간다.  
(ku'nyo'jaga kanda)  
the woman goes  
She goes.

그 녀자는 간다.  
(ku'nyo'janu'n kanda)  
the woman goes  
She goes.

- 그들이 간다.  
(ku'du'ri kanda)  
they go  
They go.

그들은 간다.  
(ku'du'ru'n kanda)  
they go  
They go.

- 그 녀자들이 간다.  
(ku'nyo'jadu'ri kanda)  
the women go  
They go.

그 녀자들은 간다.  
(ku'nyo'jadu'ru'n kanda)  
the women go  
They go.

## 2

### 1.

· When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.



- 제가 갑니까?  
(jega kamnikka)  
I go?  
Am I going?

예, 당신이 갑니다.  
(ye tangsini kamnida)  
yes you go  
Yes, you are going.

아니요, 당신이 안갑니다.  
(aniyo tangsini an-gamnida)  
no you not go  
No, you are not going.

- 당신이 갑니까?  
(tangsinī kamnikka?)  
you go?  
Are you going?

예, 제가 갑니다.  
(ye jega kamnida)  
yes I go  
Yes, I am going.

아니요, 제가 안갑니다.  
(aniyo jega an-gamnida)  
no I not go  
No, I am not going.

- 그가 갑니까?  
(ku'ga kamnikka)  
he goes?  
Is he going?

예, 그가 갑니다.  
(ye ku'ga kamnida)  
yes he goes  
Yes, he is going.

아니요, 그가 안갑니다.  
(aniyo ku'ga an-gamnida)  
no he not goes  
No, he is not going.

- 그 여자가 갑니까?  
(ku' nyo'jaga kamnikka)  
that woman goes?  
Is she going?

예, 그 여자가 갑니다.  
(ye ku' nyo'jaga kamnida)  
yes that woman goes  
Yes, she is going.

아니요, 그 여자가 안갑니다.  
(aniyo ku' nyo'jaga an-gamnida)  
no that woman not goes  
No, she is not going.

- 우리가 갑니까?  
(uriga kamnikka)

we go?  
Are we going?

예, 당신들이 갑니다.  
(ye tangsindu'ri kamnida)  
yes you go  
Yes, you are going.

아니요, 당신들이 안갑니다.  
(aniyo tangsindu'ri an-gamnida)  
no you not go  
No, you are not going.

- 당신들이 갑니까?  
(tangsindu'ri kamnikka)  
you go?  
Are you going?

예, 우리가 갑니다.  
(ye uriga kamnida)  
yes we go  
Yes, we are going.

아니요, 우리가 안갑니다.  
(aniyo uriga an-gamnida)  
no we not go  
No, we are not going.

- 그들이 갑니까?  
(ku'du'ri kamnikka)  
they go?  
Are they going?

예, 그들이 갑니다.  
(ye ku'du'ri kamnida)  
yes they go  
Yes, they are going.



아니요, 그들이 안갑니다.  
 (aniyo ku'du'ri an-gamnida)  
 no they not go  
 No, they are not going.

- 그 녀자들이 갑니까?  
 (ku' nyo'jadu'ri kamnikka)  
 those women go?  
 Are they going?

예, 그 녀자들이 갑니다.  
 (ye ku' nyo'jadu'ri kamnida)  
 yes those women go  
 Yes, they are going.

아니요, 그 녀자들이 안갑니다.  
 (aniyo ku' nyo'jadu'ri an-gamnida)  
 no those women not go  
 No, they are not going.

- When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form. When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.



- 제가 갑니까?  
 (jega kamnikka)  
 I go?  
 Am I going?

응, 네가 간다.  
 (u'ng nega kanda)  
 yes you go  
 Yes, you are going.

아니, 네가 안간다.  
(ani nega an-ganda)  
no you not go  
No, you are not going.

- 아버지가 가십니까?  
(abo'jiga kasimnikka)  
father go?  
Are you going, father?

응, 내가 간다.  
(u'ng naega kanda)  
yes I go  
Yes, I am going.

아니, 내가 안간다.  
(ani naega an-ganda)  
no I not go  
No, I am not going.

- 그가 갑니까?  
(ku'ga kamnikka)  
he goes?  
Is he going?

응, 그가 간다.  
(u'ng ku'ga kanda)  
yes he goes  
Yes, he is going.

아니, 그가 안간다.  
(ani ku'ga an-ganda)  
no he not goes  
No, he is not going.

- 그 여자가 갑니까?  
(ku' nyo'jaga kamnikka)

that woman goes?  
Is she going?

응, 그 여자가 간다.  
(u'ng ku' nyo' jaga kanda)  
yes that woman goes  
Yes, she is going.

아니, 그 여자가 안간다.  
(ani ku' nyo' jaga an-ganda)  
no that woman not goes  
No, she is not going.

- 우리가 갑니까?  
(uriga kamnikka)  
we go?  
Are we going?

응, 너희가 간다.  
(u'ng no'hu'iga kanda)  
yes you go  
Yes, you are going.

아니, 너희가 안간다.  
(ani no'hu'iga an-ganda)  
no you not go  
No, you are not going.

- 아버지들이 가십니까?  
(abo'jidu'ri kasimnikka)  
fathers go?  
Are you going, fathers?

응, 우리가 간다.  
(u'ng uriga kanda)  
yes we go  
Yes, we are going.

아니, 우리가 안간다.  
(ani uriga an-ganda)  
no we not go  
No, we are not going.

- 그들이 갑니까?  
(ku'du'ri kamnikka)  
they go?  
Are they going?

응 그들이 간다.  
(u'ng ku'du'ri kanda)  
yes they go  
Yes, they are going.

아니, 그들이 안간다.  
(ani ku'du'ri an-ganda)  
no they not go  
No, they are not going.

- 그 녀자들이 갑니까?  
(ku' nyo'jadu'ri kamnikka)  
those women go?  
Are they going?

응, 그 녀자들이 간다.  
(u'ng ku' nyo'jadu'ri kanda)  
yes those women go  
Yes, they are going.

아니, 그 녀자들이 안간다.  
(ani ku' nyo'jadu'ri an-ganda)  
no those women not go  
No, they are not going.

· When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form

of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.



- 내가 가는가?  
(naega kanu'n-ga)  
I go?  
Am I going?

응, 동무가 가오.  
(u'ng tongmuga kao)  
yes comrade go  
Yes, you are going.

아니, 동무가 안가오.  
(ani tongmuga an-gao)  
no comrade not go  
No, you are not going.

- 동무가 가는가?  
(tongmuga kanu'n-ga)  
comrade go?  
Are you going?

응, 내가 가오.  
(u'ng naega kao)  
yes I go  
Yes, I am going.

아니, 내가 안가오.  
(ani naega an-gao)  
no I not go  
No, I am not going.

- 그가 가는가?

(ku'ga kanu'n-ga)  
he goes?  
Is he going?

응, 그가 가오.  
(u'ng ku'ga kao)  
yes he goes  
Yes, he is going.

아니, 그가 안가오.  
(ani ku'ga an-gao)  
no he not goes  
No, he is not going.

- 그 여자가 가는가?  
(ku' nyo'jaga kanu'n-ga)  
that woman goes?  
Is she going?

응, 그 여자가 가오.  
(u'ng ku' nyo'jaga kao)  
yes that woman goes  
Yes, she is going.

아니, 그 여자가 안가오.  
(ani ku' nyo'jaga an-gao)  
no that woman not goes  
No, she is not going.

- 우리가 가는가?  
(uriga kanu'n-ga)  
we go?  
Are we going?

응, 당신들이 가오.  
(u'ng tangsindu'ri kao)  
yes you go

Yes, you are going.

아니, 당신들이 안가요.  
(ani tangsindu'ri an-gao)  
no you not go  
No, you are not going.

- 동무들이 가는가?  
(tongmudu'ri kanu'n-ga)  
comrades go?  
Are you going?

응, 우리가 가요.  
(u'ng uriga kao)  
yes we go  
Yes, we are going.

아니, 우리가 안가요.  
(ani uriga an-gao)  
no we not go  
No, we are not going.

- 그들이 가는가?  
(ku'du'ri kanu'n-ga)  
they go?  
Are they going?

응, 그들이 가요.  
(u'ng ku'du'ri kao)  
yes they go  
Yes, they are going.

아니, 그들이 안가요.  
(ani ku'du'ri an-gao)  
no they not go  
No, they are not going.

- 그 녀자들이 가는가?  
 (ku' nyo'jadu'ri kanu'n-ga)  
 those women go?  
 Are they going?

응, 그 녀자들이 가요.  
 (u'ng ku' nyo'jadu'ri kao)  
 yes those women go  
 Yes, they are going.

아니, 그 녀자들이 안가요.  
 (ani ku' nyo'jadu'ri an-gao)  
 no those women not go  
 No, they are not going.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy. When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



- 내가 가느냐?  
 (naega kanu'-nya)  
 I go?  
 Am I going?

예, 당신이 갑니다.  
 (ye tangsini kamnida)  
 yes you go  
 Yes, you are going.

아니요, 당신이 안갑니다.  
 (aniyo tangsini an-gamnida)  
 no you not go  
 No, you are not going.



- 네가 가느냐?  
(nega kanu'-nya)  
you go?  
Are you going?

예, 제가 갑니다.  
(ye jega kamnida)  
yes I go  
Yes, I am going.

아니요, 제가 안갑니다.  
(aniyo jega an-gamnida)  
no I not go  
No, I am not going.

- 그가 가느냐?  
(ku'ga kanu'-nya)  
he goes?  
Is he going?

예, 그가 갑니다.  
(ye ku'ga kamnida)  
Yes he goes  
Yes, he is going.

아니요, 그가 안갑니다.  
(aniyo ku'ga an-gamnida)  
no he not goes  
No, he is not going.

- 그 여자가 가느냐?  
(ku' nyo'jaga kanu'-nya)  
that woman goes?  
Is she going?

예, 그 여자가 갑니다.

(ye ku' nyo' jaga kamnida)  
yes that woman goes  
Yes, she is going.

아니요, 그 여자가 안갑니다.  
(aniyo ku' nyo' jaga an-gamnida)  
no that woman not goes  
No, she is not going.

- 우리가 가느냐?  
(uriga kanu'-nya)  
we go?  
Are we going?

예, 당신들이 갑니다.  
(ye tangsindu'ri kamnida)  
yes you go  
Yes, you are going.

아니요, 당신들이 안갑니다.  
(aniyo tangsindu'ri an-gamnida)  
no you not go  
No, you are not going.

- 너희가 가느냐?  
(no'hu'iga kanu'-nya)  
you go?  
Are you going?

예, 우리가 갑니다.  
(ye uriga kamnida)  
yes we go  
Yes, we are going.

아니요, 우리가 안갑니다.  
(aniyo uriga an-gamnida)  
no we not go

No, we are not going.

- 그들이 가느냐?  
(ku'du'ri kanu'-nya)  
they go?  
Are they going?

예, 그들이 갑니다.  
(ye ku'du'ri kannida)  
yes they go  
Yes, they are going.

아니요, 그들이 안갑니다.  
(aniyo ku'du'ri an-gamnida)  
no they not go  
No, they are not going.

- 그 녀자들이 가느냐?  
(ku' nyo'jadu'ri kanu'-nya)  
those women go?  
Are they going?

예, 그 녀자들이 갑니다.  
(ye ku' nyo'jadu'ri kannida)  
yes those women go  
Yes, they are going.

아니요, 그 녀자들이 안갑니다.  
(aniyo ku' nyo'jadu'ri an-gamnida)  
no those women not go  
No, they are not going.

## 2.

· When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

· When answering, the person addressed expresses courtesy for

the speaker by the most deferential form, too.



- 제가 편지를 씁니까?  
(jega phyo'njiru'l ssu'mnikka)  
I a letter write?  
Am I writing a letter?

예, 당신이 편지를 씁니다.  
(ye tangsini phyo'njiru'l ssu'mnida)  
yes you a letter write  
Yes, you are writing a letter.

아니요, 당신이 편지를 안씁니다.  
(aniyo tangsini phyo'njiru'l anssu'mnida)  
no you a letter not write  
No, you are not writing a letter.

- 당신이 그에게 편지를 씁니까?  
(tangsini ku'ege phyo'njiru'l ssu'mnikka).  
you him to a letter write?  
Are you writing a letter to him?

예, 제가 그에게 편지를 씁니다.  
(ye jegga ku'ege phyo'njiru'l ssu'mnida)  
yes I him to a letter write  
Yes, I am writing a letter to him.

아니요, 제가 그에게 편지를 안씁니다.  
(aniyo jegga ku'ege phyo'njiru'l anssu'mnida)  
no I him to a letter not write  
No, I am not writing a letter to him.

- 그가 당신에게 편지를 씁니까?  
(ku'ga tangsinege phyo'njiru'l ssu'mnikka)

he you to a letter writes?  
Is he writing a letter to you?

예, 그가 저에게 편지를 씁니다.  
(ye ku'ga jo'ege phyo'njiru'l ssu'mnida)  
yes he me to a letter writes  
Yes, he is writing a letter to me.

아니요, 그가 저에게 편지를 안씁니다.  
(aniyo ku'ga jo'ege phyo'njiru'l anssu'mnida)  
no he me to a letter not writes  
No, he is not writing a letter to me.

- 그 여자가 당신에게 편지를 씁니까?  
(ku' nyo'jaga tangsinege phyo'njiru'l ssu'mnikka)  
that woman you to a letter writes?  
Is she writing a letter to you?

예, 그 여자가 저에게 편지를 씁니다.  
(ye ku' nyo'jaga jo'ege phyo'njiru'l ssu'mnida)  
yes that woman me to a letter writes  
Yes, she is writing a letter to me.

아니요, 그 여자가 저에게 편지를 안씁니다.  
(aniyo ku' nyo'jaga jo'ege phyo'njiru'l anssu'mnida)  
no that woman me to a letter not writes.  
No, she is not writing a letter to me.

- 우리가 편지를 씁니까?  
(uriga phyo'njiru'l ssu'mnikka)  
we letters write?  
Are we writing letters?

예, 당신들이 편지를 씁니다.  
(ye tangsindu'ri phyo'njiru'l ssu'mnida)  
yes you letters write  
Yes, you are writing letters.

아니요, 당신들이 편지를 안습니다.  
 [aniyo tangsindu'ri phyo'njiru'l anssu'mnida]  
 no you letters not write  
 No, you are not writing letters.

- 당신들이 그들에게 편지를 씁니까?  
 [tangsindu'ri ku'du'rege phyo'njiru'l ssu'mnikka]  
 you them to letters write?  
 Are you writing letters to them?

예, 우리가 그들에게 편지를 씁니다.  
 [ye uriga ku'du'rege phyo'njiru'l ssu'mnida]  
 yes we them to letters write  
 Yes, we are writing letters to them.

아니요, 우리가 그들에게 편지를 안습니다.  
 [aniyo uriga ku'du'rege phyo'njiru'l anssu'mnida]  
 no we them to letters not write  
 No, we are not writing letters to them.

- 그들이 당신들에게 편지를 씁니까?  
 [ku'du'ri tangsindu'rege phyo'njiru'l ssu'mnikka]  
 they you to letters write?  
 Are they writing letters to you?

예, 그들이 우리에게 편지를 씁니다.  
 [ye ku'du'ri uriege phyo'njiru'l ssu'mnida]  
 yes they us to letters write  
 Yes, they are writing letters to us.

아니요, 그들이 우리에게 편지를 안습니다.  
 [aniyo ku'du'ri uriege phyo'njiru'l anssu'mnida]  
 no they us to letters not write  
 No, they are not writing letters to us.

- 그 여자들이 당신들에게 편지를 씁니까?  
 [ku'nyo'jadu'ri tangsindu'rege phyo'njiru'l ssu'mnikka]

those women      you to      letters      write?  
Are they writing letters to you?

예, 그    녀자들이    우리에게    편지를  
(ye ku' nyo'jadu'ri uriege    phyo'njiru'l  
yes those women      us to      letters  
      씁니다.  
      ssu'mnida)  
      write

Yes, they are writing letters to us.

아니요, 그    녀자들이    우리에게  
(aniyo ku' nyo'jadu'ri uriege  
no      those women      us to  
      편지를      안씁니다.  
      phyo'njiru'l    anssu'mnida)  
      letters      not write

No, they are not writing letters to us.

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.



- 제가 편지를      씁니까?  
(jega phyo'njiru'l    ssu'mnikka)  
I      a letter      write?  
Am I writing a letter?

응, 네가 편지를      쓴다.  
(u'ng nega phyo'njiru'l    ssu'nda)  
yes    you    a letter      write  
Yes, you are writing a letter.

아니, 네가 편지를 안쓴다.  
 [ani nega phyo'njiru'l anssu'nda]  
 no you a letter not write  
 No, you are not writing a letter.

- 아버지가 그에게 편지를 쓰십니까?  
 [abo'jiga ku'ege phyo'njiru'l ssu'simnikka]  
 father him to a letter write?  
 Are you writing a letter to him, father?

응, 내가 그에게 편지를 쓴다.  
 [u'ng naega ku'ege phyo'njiru'l ssu'nda]  
 yes I him to a letter write  
 Yes, I am writing a letter to him.

아니, 내가 그에게 편지를 안쓴다.  
 [ani naega ku'ege phyo'njiru'l anssu'nda]  
 no I him to a letter not write  
 No, I am not writing a letter to him.

- 그가 당신에게 편지를 씁니까?  
 [ku'ga tangsinege phyo'njiru'l ssu'mnikka]  
 he you to a letter writes?  
 Is he writing a letter to you?

응, 그가 나에게 편지를 쓴다.  
 [u'ng ku'ga na-ege phyo'njiru'l ssu'nda]  
 yes he me to a letter writes  
 Yes, he is writing a letter to me.

아니, 그가 나에게 편지를 안쓴다.  
 [ani ku'ga na-ege phyo'njiru'l anssu'nda]  
 no he me to a letter not writes  
 No, he is not writing a letter to me.

- 그 여자가 당신에게 편지를 씁니까?  
 [ku'nyo'jaga tangsinege phyo'njiru'l ssu'mnikka]



that woman you to a letter writes?  
Is she writing a letter to you?

응, 그 여자가 나에게 편지를 쓴다.  
(u'ng ku' nyo'jaga na-ege phyo'njiru'l ssu'nda)  
yes that woman me to a letter writes  
Yes, she is writing a letter to me.

아니, 그 여자가 나에게 편지를 안쓴다.  
(ani ku' nyo'jaga na-ege phyo'njiru'l anssu'nda)  
no that woman me to a letter not writes  
No, she is not writing a letter to me.

- 우리가 편지를 씁니까?  
(uriga phyo'njiru'l ssu'mnikka)  
we letters write?  
Are we writing letters?

응, 너희가 편지를 쓴다.  
(u'ng no'hu'iga phyo'njiru'l ssu'nda)  
yes you letters write  
Yes, you are writing letters.

아니, 너희가 편지를 안쓴다.  
(ani no'hu'iga phyo'njiru'l anssu'nda)  
no you letters not write  
No, you are not writing letters.

- 아버지들이 그들에게 편지를 쓰십니까?  
(abo'jidu'ri ku'du'rege phyo'njiru'l ssu'simnikka)  
fathers them to letters write?  
Are you writing letters to them, fathers?

응, 우리가 그들에게 편지를 쓴다.  
(u'ng uriga ku'du'rege phyo'njiru'l ssu'nda)  
yes we them to letters write  
Yes, we are writing letters to them.

아니, 우리가 그들에게 편지를 안쓴다.  
 (ani uriga ku'du'rege phyo'njiru'l anssu'nda)  
 no we them to letters not write  
 No, we are not writing letters to them.

- 그들이 당신들에게 편지를 씁니까?  
 (ku'du'ri tangsindu'rege phyo'njiru'l ssu'mnikka)  
 they you to letters write?  
 Are they writing letters to you?

응, 그들이 우리에게 편지를 쓴다.  
 (u'ng ku'du'ri uriege phyo'njiru'l ssu'nda)  
 yes they us to letters write  
 Yes, they are writing letters to us.

아니, 그들이 우리에게 편지를 안쓴다.  
 (ani ku'du'ri uriege phyo'njiru'l anssu'nda)  
 no they us to letters not write  
 No, they are not writing letters to us.

- 그 여자들이 당신들에게 편지를 씁니까?  
 (ku' nyo'jadu'ri tangsindu'rege phyo'njiru'l ssu'mnikka)  
 those women you to letters write?  
 Are they writing letters to you?

응, 그 여자들이 우리에게  
 (u'ng ku' nyo'jadu'ri uriege  
 yes those women us to  
 편지를 쓴다.  
 phyo'njiru'l ssu'nda)  
 letters write  
 Yes, they are writing letters to us.

아니, 그 여자들이 우리에게  
 (ani ku' nyo'jadu'ri uriege  
 no those women us to  
 편지를 안쓴다.

phyo'njiru'l anssu'nda)  
 letters not write  
 No, they are not writing letters to us.

- When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.



- 내가 편지를 쓰는가?  
 (naega phyo'njiru'l ssu'nu'n-ga)  
 I a letter write?  
 Am I writing a letter?

응, 동무가 편지를 쓰오.  
 (u'ng tongmuga phyo'njiru'l ssu'o)  
 yes comrade a letter write  
 Yes, you are writing a letter.

아니, 동무가 편지를 안쓰오.  
 (ani tongmuga phyo'njiru'l anssu'o)  
 no comrade a letter not write  
 No, you are not writing a letter.

- 동무가 그에게 편지를 쓰는가?  
 (tongmuga ku'ege phyo'njiru'l ssu'nu'n-ga)  
 comrade him to a letter write?  
 Are you writing a letter to him?

응, 내가 그에게 편지를 쓰오.  
 (u'ng naega ku'ege phyo'njiru'l ssu'o)  
 yes I him to a letter write  
 Yes, I am writing a letter to him.

아니, 내가 그에게 편지를 안쓰요.  
 (ani naega ku'ege phyo'njiru'l anssu'o)  
 no I him to a letter not write  
 No, I am not writing a letter to him.

- 그가 동무에게 편지를 쓰는가?  
 (ku'ga tongmuege phyo'njiru'l ssu'nu'n-ga)  
 he comrade to a letter writes?  
 Is he writing a letter to you?

응, 그가 나에게 편지를 쓰요.  
 (u'ng ku'ga na-ege phyo'njiru'l ssu'o)  
 yes he me to a letter write  
 Yes, he is writing a letter to me.

아니, 그가 나에게 편지를 안쓰요.  
 (ani ku'ga na-ege phyo'njiru'l anssu'o)  
 no he me to a letter not writes  
 No, he is not writing a letter to me.

- 그 여자가 동무에게 편지를 쓰는가?  
 (ku'nyo'jaga tongmuege phyo'njiru'l ssu'nu'n-ga)  
 that woman comrade to a letter writes?  
 Is she writing a letter to you?

응, 그 여자가 나에게 편지를  
 (u'ng ku'nyo'jaga na-ege phyo'njiru'l)  
 yes that woman me to a letter

쓰요.  
 ssu'o)  
 writes

Yes, she is writing a letter to me.

아니, 그 여자가 나에게  
 (ani ku'nyo'jaga na-ege)  
 no that woman me to  
 편지를 안쓰요.

phyo'njiru'l anssu'o)  
a letter not writes  
No, she is not writing a letter to me.

- 우리가 편지를 쓰는가?  
(uriga phyo'njiru'l ssu'nu'n-ga)  
We letters write?  
Are we writing letters?

응, 당신들이 편지를 쓰오.  
(u'ng tangsindu'ri phyo'njiru'l ssu'o)  
yes you letters write  
Yes, you are writing letters.

아니, 당신들이 편지를 안쓰오.  
(ani tangsindu'ri phyo'njiru'l anssu'o)  
no you letters not write  
No, you are not writing letters.

- 동무들이 그들에게 편지를 쓰는가?  
(tongmudu'ri ku'du'rege phyo'njiru'l ssu'nu'n-ga)  
comrades them to letters write?  
Are you writing letters to them?

응, 우리가 그들에게 편지를  
(u'ng uriga ku'du'rege phyo'njiru'l)  
yes we them to letters

쓰오.  
ssu'o)  
write

Yes, we are writing letters to them.

아니, 우리가 그들에게 편지를  
(ani uriga ku'du'rege phyo'njiru'l)  
no we them to letters

안쓰오.  
anssu'o)

not write

No, we are not writing letters to them.

- 그들이 동무들에게 편지를 쓰는가?  
(ku'du'ri tongmudu'rege phyo'njiru'l ssu'nu'n-ga)  
they comrades to letters write?  
Are they writing letters to you?

응, 그들이 우리에게 편지를  
(u'ng ku'du'ri uriege phyo'njiru'l  
yes they us to letters

쓰오.  
ssu'o)  
write

Yes, they are writing letters to us.

아니, 그들이 우리에게 편지를  
(ani ku'du'ri uriege phyo'njiru'l  
no they us to letters

안쓰오.  
anssu'o)  
not write

No, they are not writing letters to us.

- 그 여자들이 동무들에게 편지를 쓰는가?  
(ku' nyo'jadu'ri tongmudu'rege phyo'njiru'l ssu'nu'n-ga)  
those women comrades to letters write?  
Are they writing letters to you?

응, 그 여자들이 우리에게  
(u'ng ku' nyo'jadu'ri uriege  
yes those women us to

편지를 쓰오.  
phyo'njiru'l ssu'o)  
letters write

Yes, they are writing letters to us.

아니, 그 녀자들이 우리에게  
 (ani ku' nyo' jadu' ri uriege  
 no those women us to

편지를 안쓰요.  
 phyo'njiru'l anssu'o)  
 letters not write

No, they are not writing letters to us.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



- 내가 편지를 쓰느냐?  
 (naega phyo'njiru'l ssu'nu'-nya)  
 I a letter write?  
 Am I writing a letter?

예, 당신이 편지를 씁니다.  
 (ye tangsini phyo'njiru'l ssu'mnida)  
 yes you a letter write  
 Yes, you are writing a letter.

아니요, 당신이 편지를 안씁니다.  
 (aniyo tangsini phyo'njiru'l anssu'mnida)  
 no you a letter not write  
 No, you are not writing a letter.

- 네가 그에게 편지를 쓰느냐?  
 (nega ku'ege phyo'njiru'l ssu'nu'-nya)  
 you him to a letter write?  
 Are you writing a letter to him?

예, 제가 그에게 편지를 씁니다.

[ye jega ku'ege phyo'njiru'l ssu'mnida]  
yes I him to a letter write  
Yes, I am writing a letter to him.

아니요, 제가 그에게 편지를  
[aniyo jega ku'ege phyo'njiru'l  
no I him to a letter  
안습니다.  
anssu'mnida)  
not write

No, I am not writing a letter to him.

- 그가 너에게 편지를 쓰느냐?  
[ku'ga no'ege phyo'njiru'l ssu'nu'nya]  
he you to a letter writes?  
Is he writing a letter to you?

예, 그가 저에게 편지를 씁니다.  
[ye ku'ga jo'ege phyo'njiru'l ssu'mnida]  
yes he me to a letter writes  
Yes, he is writing a letter to me.

아니요, 그가 저에게 편지를  
[aniyo ku'ga jo'ege phyo'njiru'l  
no he me to a letter  
안습니다.  
anssu'mnida)  
not writes

No, he is not writing a letter to me.

- 그 여자가 너에게 편지를 쓰느냐?  
[ku' nyo'jaga no'ege phyo'njiru'l ssu'nu'-nya]  
that woman you to a letter writes?  
Is she writing a letter to you?

예, 그 여자가 저에게 편지를  
[ye ku' nyo'jaga jo'egè phyo'njiru'l



yes that woman me to a letter  
합니다.  
ssu'mnida)  
writes

Yes, she is writing a letter to me.

아니요, 그 여자가 저에게  
(aniyo ku' nyo'jaga jo'ege  
no that woman me to  
편지를 안합니다.  
phyo'njiru'l anssu'mnida)  
a letter not writes

No, she is not writing a letter to me.

- 우리가 편지를 쓰느냐?  
(uriga phyo'njiru'l ssu'nu'-nya)  
we letters write?  
Are we writing letters?

예, 당신들이 편지를 합니다.  
(ye tangsindu'ri phyo'njiru'l ssu'mnida)  
yes you letters write  
Yes, you are writing letters.

아니요, 당신들이 편지를  
(aniyo tangsindu'ri phyo'njiru'l  
no you letters  
안합니다.  
anssu'mnida)  
not write  
No, you are not writing letters.

- 너희가 그들에게 편지를 쓰느냐?  
(no'hu'iga ku'du'rege phyo'njiru'l ssu'nu'-nya)  
you them to letters write  
Are you writing letters to them.

예, 우리가 그들에게 편지를  
(ye uriga ku'du'rege phyo'njiru'l  
yes we them to letters  
씁니다.  
ssu'mnida)  
write

Yes, we are writing letters to them.

아니요, 우리가 그들에게 편지를  
(aniyo uriga ku'du'rege phyo'njiru'l  
no we them to letters  
안씁니다.  
anssu'mnida)  
not write

No, we are not writing letters to them.

- 그들이 너희에게 편지를 쓰느냐?  
(ku'du'ri no'hu'iege phyo'njiru'l ssu'nu'-nya)  
they you to letters write?  
Are they writing letters to you?

예, 그들이 저희에게 편지를  
(ye ku'du'ri jo'hu'iege phyo'njiru'l  
yes they us to letters  
씁니다.  
ssu'mnida)  
write

Yes, they are writing letters to us.

아니요, 그들이 저희에게 편지를  
(aniyo ku'du'ri jo'hu'iege phyo'njiru'l  
no they us to letters  
안씁니다.  
anssu'mnida)  
not write

No, they are not writing letters to us.

- 그 녀자들이 너희에게 편지를 쓰느냐?  
 (ku' nyo'jadu'ri no'hu'iege phyo'njiru'l ssu'nu'-nya)  
 those women you to letters write?  
 Are they writing letters to you?

예, 그 녀자들이 저희에게  
 (ye ku' nyo'jadu'ri jo'hu'iege  
 yes those women us to  
 편지를 씁니다.  
 phyo'njiru'l ssu'mnida)  
 letters write  
 Yes, they are writing letters to us.

아니요, 그 녀자들이 저희에게  
 (aniyo ku' nyo'jadu'ri jo'hu'iege  
 no those women us to  
 편지를 안씁니다.  
 phyo'njiru'l anssu'mnida)  
 letters not write  
 No, they are not writing letters to us.

### 3.

- When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.
- When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.



- 누가 옵니까?  
 (nuguga omnikka)  
 who comes?  
 Who comes?

그가 옵니다.

(ku'ga omnida)  
he comes  
He comes.

- 무엇이 옵니까?  
(muo'si omnikka)  
what comes?  
What comes?

배스가 옵니다.  
(ppo'su'ga omnida)  
a bus comes  
A bus comes.

- 당신은 어디에 갑니까?  
(tangsinu'n o'die kamnikka)  
you which place to go?  
Where are you going?

저는 집에 갑니다.  
(jo'nu'n jibe kamnida)  
I home to go  
I am going home.

- 당신은 언제 갑니까?  
(tangsinu'n o'nje kamnikka)  
you which time at go?  
When are you going?

저는 오늘 갑니다.  
(jo'nu'n onu'l kamnida)  
I today go  
I am going today.

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form. When answering, the person addressed expresses courtesy for

the speaker by the low form of courtesy.



- 누가 옵니까?  
(nuguga omnikka)  
who comes?  
Who comes?

그가 온다.  
(ku'ga onda)  
he comes  
He comes.

- 무엇이 옵니까?  
(muo'si omnikka)  
what comes?  
What comes?

버스가 온다.  
(ppo'su'ga onda)  
a bus comes  
A bus comes.

- 당신은 어디에 갑니까?  
(tangsingu'n o'die kamnikka)  
you which place to go?  
Where are you going?

나는 집에 간다.  
(nanu'n jibe kanda)  
I home to go  
I am going home.

- 당신은 언제 갑니까?  
(tangsingu'n o'nje kamnikka)

you            which time at go?  
When are you going?

나는        오늘    간다.  
(nanu'n onu'l kanda)  
I            today go  
I am going today.

- When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.



- 누가        오는가 ?  
(nuguga onu'n-ga)  
who        comes?  
Who comes?

그가        오오.  
(ku'ga oo)  
he        comes  
He comes.

- 무엇이    오는가 ?  
(muo'si onu'n-ga)  
what       comes?  
What comes?

버스가        오오.  
(ppo'su'ga oo)  
a bus        comes  
A bus comes.

- 동무는        어디에            가는가 ?

[tongmunu'n o'die                      kanu'n-ga]  
 comrade        which place to go?  
 Where are you going?

나는 집에 가오.  
 (nanu'n jibe kao)  
 I home to go  
 I am going home.

- 동무는 언제 가는가?  
 [tongmunu'n o'nje                      kanu'n-ga]  
 comrade        which time at go?  
 When are you going?

나는 오늘 가오.  
 (nanu'n onu'l kao)  
 I today go  
 I am going today.

When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



- 누가 오느냐?  
 (nuguga onu'-nya)  
 who comes?  
 Who comes?

그가 옵니다.  
 (ku'ga omnida)  
 he comes  
 He comes.

- 무엇이 오느냐?

(muo'si onu'-nya)  
what comes?  
What comes?

버스가 옵니다.  
(ppo'su'ga omnida)  
a bus comes  
A bus comes.

- 너는 어디에 가느냐?  
(no'nu'n o'die kanu'-nya)  
you which place to go?  
Where are you going?

저는 집에 갑니다.  
(jo'nu'n jibe kamnida)  
I home to go  
I am going home.

- 너는 언제 가느냐?  
(no'nu'n o'nje kanu'nya)  
you which time at go?  
When are you going?

저는 오늘 갑니다.  
(jo'nu'n onu'l kamnida)  
I today go  
I am going today.

### 3

1.

• When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.



- 영화를 봅시다.  
(yo'ngghwaru'1 popssida)  
the film see let us  
Let us see the film!



- 오전에 빨리 갑시다.  
(ojo'ne ppalli kapssida)  
morning in quickly go let us  
Let us go quickly in the morning!

- 여성들의 권리를 옹호합시다.  
(nyo'so'ngdu'ru'i kwo'lliru'1 onghohapssida)  
women of the right defend let us  
Let us defend women's right!

- When a speaker speaks to a person at the same rank, he expresses courtesy for the speaker by the middle form of courtesy.



- 영화를 보세요.  
(yo'ngghwaru'1 pose)  
the film see let us  
Let us see the film!

- 오전에 빨리 가세요.  
(ojo'ne ppalli kase)  
morning in quickly go let us  
Let us go quickly in the morning.

- 여성들의 권리를 옹호하세요.  
(nyo'so'ngdu'ru'i kwo'lliru'1 onghohase)  
women of the right defend let us  
Let us defend women's right!

- When a speaker speaks to an inferior, he expresses courtesy

for the person addressed by the low form of courtesy.



- 영화를 보자.  
(yo'ngghwaru' l poja)  
the film see let us  
Let us see the film!
- 오전에 빨리 가자.  
(ojo'ne ppalli kaja)  
morning in quickly go let us  
Let us go quickly in the morning!
- 여성들의 권리를 옹호하자.  
(nyo'so'ngdu'ru'i kwolliru' l onghohaja)  
women of the right defend let us  
Let us defend women's right.

2.

- 아버지의 책  
(abo'jiu'i chaek)  
father of the book  
the book of the father
- 여성들의 권리  
(nyo'so'ngdu'ru'i kwolli)  
women of the right  
women's right
- 나의 어머니  
(nau'i o'mo'ni)  
my mother  
my mother

- 우리의 어머니  
 (uriu'i o'mo'ni)  
 our mother  
 our mother

- 누구의 책  
 (nuguu'i chaek)  
 whose book  
 whose book

3.

When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.



- 당신은 누구에게서 강의를 받으십니까?  
 (tangsину'n nugegeso' kang-u'iru'l patssu'mnikka)  
 you whom by lecture get?  
 Whose lecture do you attend?

저는 그에게서 강의를 받습니다.  
 (jo'nu'n ku'egeso' kang-u'iru'l  
 I him by lecture  
 받습니다.  
 patssu'mnida)  
 get  
 I attend his lecture.

- 당신은 누구에게서 옵니까?  
 (tangsину'n nugegeso' omnikka)  
 you whom from come?  
 Whom are you coming from?

저는 그에게서 옵니다.  
 (jo'nu'n ku'egeso' omnida)  
 I him from come  
 I am coming from him.

- 당신은 어디에서 삽니까?  
 (tangsinu'n o'dieso' samnikka)  
 you which place in live?  
 Where do you live?

저는 런던에서 삽니다.  
 (jo'nu'n londoneso' samnida)  
 I London in live  
 I live in London.

- 당신은 어디에서 옵니까?  
 (tangsinu'n o'dieso' omnikka)  
 you which place from come?  
 Where are you coming from?

저는 런던에서 옵니다.  
 (jo'nu'n londoneso' omnida)  
 I London from come  
 I am coming from London.

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form. When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.



- 당신은 누구에게서 강의를 받으니까?  
 (tangsinu'n nugu'egeso' kangu'iru' patssu'mnikka)  
 you whom by lecture get?  
 Whose lecture do you attend?

나는 그에게서 강의를 받는다.  
 (nanu'n ku'egeso' kangu'iru'l pannu'nda)  
 I him by lecture get  
 I attend his lecture.

- 당신은 누구에게서 옵니까?  
 (tangsinu'n nugu'egeso' omnikka)  
 you whom from come?  
 Whom are you coming from?

나는 그에게서 온다.  
 (nanu'n ku'egeso' onda)  
 I him from come  
 I am coming from him.

- 당신은 어디에서 삽니까?  
 (tangsinu'n o'dieso' samnikka)  
 you which place in live?  
 Where do you live?

나는 런던에서 산다.  
 (nanu'n londoneso' sanda)  
 I London in live  
 I live in London.

- 당신은 어디에서 옵니까?  
 (tangsinu'n o'dieso' omnikka)  
 you which place from come?  
 Where are you coming from?

나는 런던에서 온다.  
 (nanu'n londoneso' onda)  
 I London from come  
 I am coming from London.

When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form

of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.



- 당신은 누구에게서 강의를 받는가?  
(tangsinu'n nugu'egeso' kang-u'iru'l pannu'n-ga)  
you whom by lecture get?  
Whose lecture do you attend?

나는 그에게서 강의를 받소.  
(nanu'n ku'egeso' kang-u'iru'l patss'o)  
I him by lecture get  
I attend his lecture.

- 당신은 누구에게서 오는가?  
(tangsinu'n nugu'egeso' onu'n-ga)  
you whom from come?  
Whom are you coming from?

나는 그에게서 오오.  
(nanu'n ku'egeso' oo)  
I him from come  
I am coming from him.

- 당신은 어디에서 사는가?  
(tangsinu'n o'dieso sanu'n-ga)  
you which place in live?  
Where do you live?

나는 런던에서 사오.  
(nanu'n londoneso' sao)  
I London in live  
I live in London.

- 당신은 어디에서 오는가?

t'angsini'u'n o'dieso'                      onu'n-gal  
 you                      which place from come?  
 Where are you coming from?

나는 런던에서 오오.  
 [nanu'n londoneso' oo]  
 I London from come  
 I am coming from London.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy. When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



- 너는 누구에게서 강의를 받느냐?  
 [no'nu'n nugegeso' kang-u'iru'l pannu'-nya]  
 you whom by lecture get?  
 Whose lecture do you attend?

저는 그에게서 강의를 받습니다.  
 [jo'nu'n ku'egeso' kang-u'iru'l patssu'mnida]  
 I him by lecture get  
 I attend his lecture.

- 너는 누구에게서 오느냐?  
 [no'nu'n nugegeso' onu'-nya]  
 you whom from come?  
 Whom are you coming from?

저는 그에게서 옵니다.  
 [jonu'n ku'egeso' omnida]

I am coming from him.

- 너는 어디에서 사느냐?  
[no'nu'n o'dieso' sanu'-nya]  
you which place in live?  
Where do you live?

저는 런던에서 삽니다.  
[jo'nu'n londoneso' sannida]  
I London in live  
I live in London.

- 너는 어디에서 오느냐?  
[no'nu'n o'dieso' onu'-nya]  
you which place from come?  
Where are you coming from?

저는 런던에서 옵니다.  
[jo'nu'n londoneso' omnida]  
I London from come  
I am coming from London.

#### 4

1.

When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form.



- 빨리 오십시오.  
[ppalli osipssio]  
quickly come!  
Come quickly!



- 어서 앉으십시오.  
(o'so' anju'sipssio)  
please sit down!  
Please, sit down!
- 차표를 사십시오.  
(chaphyuru'l sasipssio)  
ticket buy!  
Get your ticket!
- 어서 타십시오.  
(o'so' thasipssio)  
please get in!  
Get in, please!
- 어서 내리십시오.  
(o'so' naerisipssio)  
please get off!  
Get off, please!

• When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.



- 빨리 오시오.  
(ppalli osio)  
quickly come!  
Come quickly!
- 어서 앉으시오.  
(o'so' anju'sio)  
please sit down!  
Please, sit down!
- 차표를 사시오.

(chaphyoru' l sasio)  
ticket buy!  
Get your ticket!

- 어서 타시오.  
(o'so' thasio)  
please get in!  
Get in, please!

- 어서 내리시오.  
(o'so' naerisio)  
please get off!  
Get off, please!

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy.



- 빨리 오라.  
(ppalli ora)  
quickly come!  
Come quickly!

- 앉으라.  
(anju'ra)  
sit down!  
Sit down!

- 차표를 사라.  
(chaphyoru' l sara)  
ticket buy!  
Get your ticket!

- 타라.  
(thara)

get in!  
Get in!

- 내리라.  
(naerira)  
get off!  
Get off!

2.

- When a speaker speaks to a person addressed with respect, he expresses courtesy for the person addressed by the most deferential form.

When answering, the person addressed expresses courtesy for the speaker by the most deferential form, too.



- 당신은 무엇으로 나무를 썰니까?  
(tangsinu'n muo'su'ro namuru'l pemnikka)  
you what with the wood cut?  
What do you cut the wood with?

저는 톱으로 나무를 썰니다.  
(jo'nu'n thobu'ro namuru'l pemnida)  
I a saw with the wood cut  
I cut the wood with a saw.

- 당신은 어디로 갑니까?  
(tangsinu'n o'diro kamnikka)  
you which place to go?  
Where are you going to?

저는 집으로 갑니다.  
(jo'nu'n jibu'ro kamnida)  
I home to go  
I am going home.

- 당신은 누구와 갑니까?  
 (tangsinu'n nuguwa kamnikka)  
 you whom with go?  
 Whom are you going with?

저는 아버지와 갑니다.  
 (jo'nu'n abo'jiwa kamnida)  
 I father with go  
 I am going with my father.

- When a speaker speaks to a superior, he expresses courtesy for the person addressed by the most deferential form. When answering, the person addressed expresses courtesy for the speaker by the low form of courtesy.



- 당신은 무엇으로 나무를 베니까?  
 (tangsinu'n muo'su'ro namuru'l pemnikka)  
 you what with the wood cut?  
 What do you cut the wood with?

나는 톱으로 나무를 베다.  
 (nanu'n thobu'ro namuru'l penda)  
 I a saw with the wood cut  
 I cut the wood with a saw.

- 당신은 어디로 갑니까?  
 (tangsinu'n o'diro kamnikka)  
 you which place to go?  
 Where are you going to?

나는 집으로 간다.  
 (nanu'n jibu'ro kanda)  
 I home to go  
 I am going home.

- 당신은 누구와 갑니까?  
 (tangsinu'n nuguwa kamnikka)  
 you whom with go?  
 Whom are you going with?

나는 아버지와 간다.  
 (nanu'n abo'jiwa kanda)  
 I father with go  
 I am going with my father.

- When a speaker speaks to a person at the same rank, he expresses courtesy for the person addressed by the middle form of courtesy.

When answering, the person addressed expresses courtesy for the speaker by the middle form of courtesy, too.



- 동무는 무엇으로 나무를 베는가?  
 (tongmunu'n muo'su'ro namuru'l penu'n-ga)  
 comrade what with the wood cut?  
 What do you cut the wood with?

나는 톱으로 나무를 베오.  
 (nanu'n thobu'ro namuru'l peo)  
 I a saw with the wood cut  
 I cut the wood with a saw.

- 동무는 어디로 가는가?  
 (tongmunu'n o'diro kanu'n-ga)  
 comrade which place to go?  
 Where are you going to?

나는 집으로 가오.  
 (nanu'n jibu'ro kao)  
 I home to go  
 I am going home.

- 동무는 누구와 가는가?  
 (tongmunu'n nuguwa kanu'n-ga)  
 comrade whom with go?  
 Whom are you going with?

나는 아버지와 가오.  
 (nanu'n abo'jiwa kao)  
 I father with go  
 I am going with my father.

- When a speaker speaks to an inferior, he expresses courtesy for the person addressed by the low form of courtesy. When answering, the person addressed expresses courtesy for the speaker by the most deferential form.



- 너는 무엇으로 나무를 베느냐?  
 (no'nu'n muo'su'ro namuru'l penu'-nya)  
 you what with the wood cut?  
 What do you cut the wood with?

저는 톱으로 나무를 베입니다.  
 (jo'nu'n thobu'ro namuru'l pemnida)  
 I a saw with the wood cut  
 I cut the wood with a saw.

- 너는 어디로 가느냐?  
 (no'nu'n o'diro kanu'-nya)  
 you which place to go?  
 Where are you going to?

저는 집으로 갑니다.  
 (jo'nu'n jibu'ro kamnida)  
 I home to go  
 I am going home.

- 너는 누구와 가느냐?  
 (no'nu'n nuguwa kanu'nya)  
 you whom with go?  
 whom are you going with?

저는 아버지와 갑니다.  
 (jo'nu'n abo'jiwa kamnida)  
 I father with go  
 I am going with my father.

3.

- 조국이여, 영원히 번영하라!  
 (jogugiy'o yo'ng-wo'ni po'nyo'ngghara)  
 fatherland! forever prosper!  
 Fatherland, prosper forever!

- 동무들이여, 인사를 보냅니다.  
 (tongmudu'riyo' insaru'l ponaemnida)  
 comrades greeting send  
 Comrades! We send greeting to you!

- 아이들아, 빨리 가자!  
 (aidu'ra ppalli kaja)  
 children quickly go let us  
 Let us go quickly, children!

- 버스 옵니다.  
 (ppo'su' omnida)  
 a bus comes  
 A bus comes.

버스 오오.  
 (ppo'su' oo)  
 a bus comes  
 A bus comes.

배스 온다.  
(ppo'su' onda)  
a bus comes  
A bus comes.

- 저는 신문 봅니다.  
(jo'nu'n sinmun pomnida)  
I the newspaper read  
I read the newspaper.

나는 신문 보오.  
(nanu'n sinmun poo)  
I the newspaper read  
I read the newspaper.

나는 신문 본다.  
(nanu'n sinmun ponda)  
I the newspaper read  
I read the newspaper.

- 아버지 책  
(abo'ji chaek)  
father of book  
father's book

형 책  
(hyo'ng chaek)  
brother of book  
brother's book

동무 책  
(tongmu chaek)  
friend of book  
friend's book

- 당신은 어디 갑니까?  
(tangsinu'n o'di kamnikka)



you            which place to    go?  
Where are you going to?

동무는            어디                    가는가?  
(tongmunu'n o'di            kanu'n-ga)  
comrade        which place to    go?  
Where are you going to?

너는            어디                    가느냐?  
(no'nu'n o'di            kanu'nya)  
you            which place to    go?  
Where are you going to?

혼자서 배울수 있는 조선말  
LEARN KOREAN ON YOUR OWN

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저 자	공 익 현	심 사	박사, 부교수 박종문 부교수, 준박사 민영화
면 집	정 경 선 공 일 청	그 린	준박사 표명석, 준박사 김병규 리춘심
참 정	성 종 호	교 정	심양순, 고명숙, 조춘화, 권지은
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